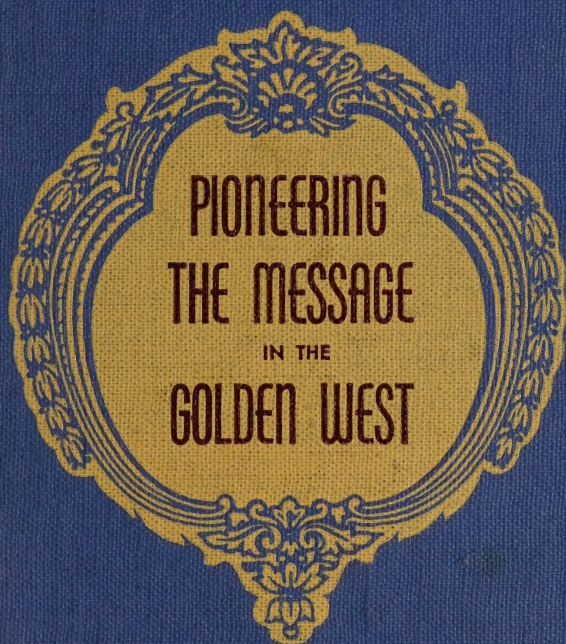
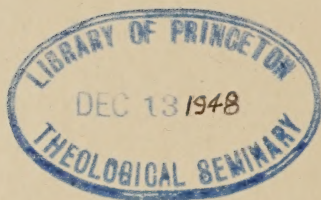




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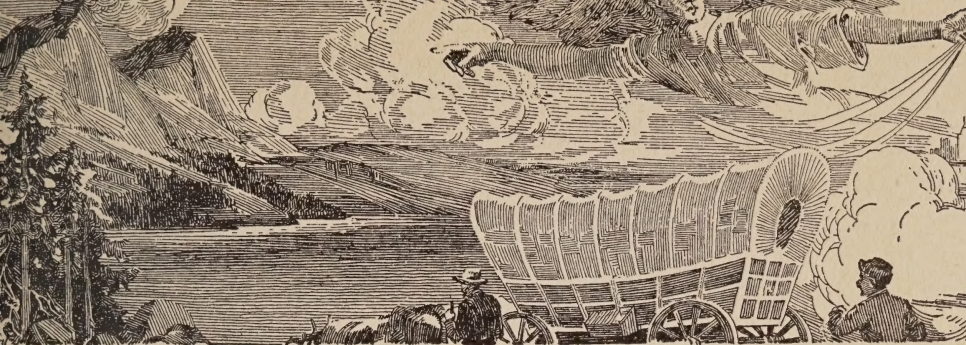




Pioneering the Message  
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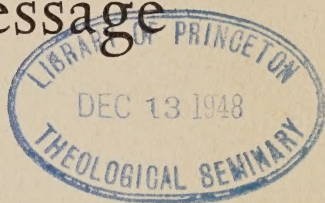




# Pioneering the Message

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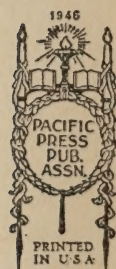
## Golden West



*by*  
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PACIFIC PRESS PUBLISHING ASSN., MOUNTAIN VIEW, CALIF.  
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*In memory of Lieutenant (j. g.) John James McNulty, USN., son-in-law of the author. Shortly after he was graduated from medicine in 1944, Lieutenant McNulty was detached with the 4th Marine Division as a medical officer. He died at his post of duty in the Pacific area.*



## Preface

This narrative is based on a well-documented thesis on the beginnings of the Seventh-day Adventist Church in California which I prepared some years ago under the direction of my friend and teacher, Herbert E. Bolton, then chairman of the Department of History at the University of California, Berkeley. It has developed as a result of requests which have come to me to put this thesis into a less cumbersome form that would be of more interest to the general reader, especially the youth.

Any movement which is attended by a degree of success attracts interest in its origin. In this age of mass demonstrations and swift governmental transitions, thoughtful students are examining more minutely the roots of our Americanism—its basic beginnings in Protestantism and democracy; and above the noise of winds which are sweeping us from nationalism into internationalism are still heard the voices of those seeking to preserve our national heritage of Christian democracy. It has been well said by Ralph Barton Perry in a recent work: "The chief source of spiritual nourishment for any nation must be its own past, perpetually discovered and renewed." This same principle is true in the church, and therein lies the reason for the recital of this narrative.

Less than a century ago the first Seventh-day Adventist reached California. As this book is completed, the church constituency is larger and its wealth is greater in the Golden State than in any other state in the union. Here the church operates a medical school, two senior colleges, a large publishing house, four sanitariums, and numerous academies and grade schools.

But lest one boast of material progress and lose sight of intrinsic values, it behooves its adherents to know well its



beginnings, the basic principles on which the movement was founded; to review the sacrificial years of devotion, and to recall the labor and means given by those who espoused and nourished a new belief, prompted by the idealism and love of humanity upon which the structure was founded and upon which its continuance depends.

Much of the material on the growth of the church has been obtained from perishable sources—dusty records, faded newspapers, dim and yellowed diaries and old letters, church papers, pamphlets issued on special occasions, and recollections of pioneers. The historical settings for the narrative have been drawn from standard works of California historians, the roster of which presents a brilliant array, for the intrigue of the state's history has attracted many a scholar of renown, genius in research, wit, sage, and novelist.

The Ellen G. White Library, which in recent years has been moved from its original location at "Elmshaven," St. Helena, California, to the headquarters of the church at Takoma Park, Washington, D. C., was open to me for research. This contains the most complete collection of Seventh-day Adventist denominational materials in existence, as well as the originals of the voluminous writings of Mrs. White.

I am particularly indebted to Arthur White, grandson of Ellen G. White, and Dores E. Robinson, custodians of her works, for their help in collecting the materials. Also to C. Lester Bond and the editors who have exhibited great patience in waiting for the completed manuscript. And to my wife, Dorothy, without whose aid this revision would still remain unfinished.

HAROLD O. McCUMBER.

Pasadena, California  
November 1, 1946

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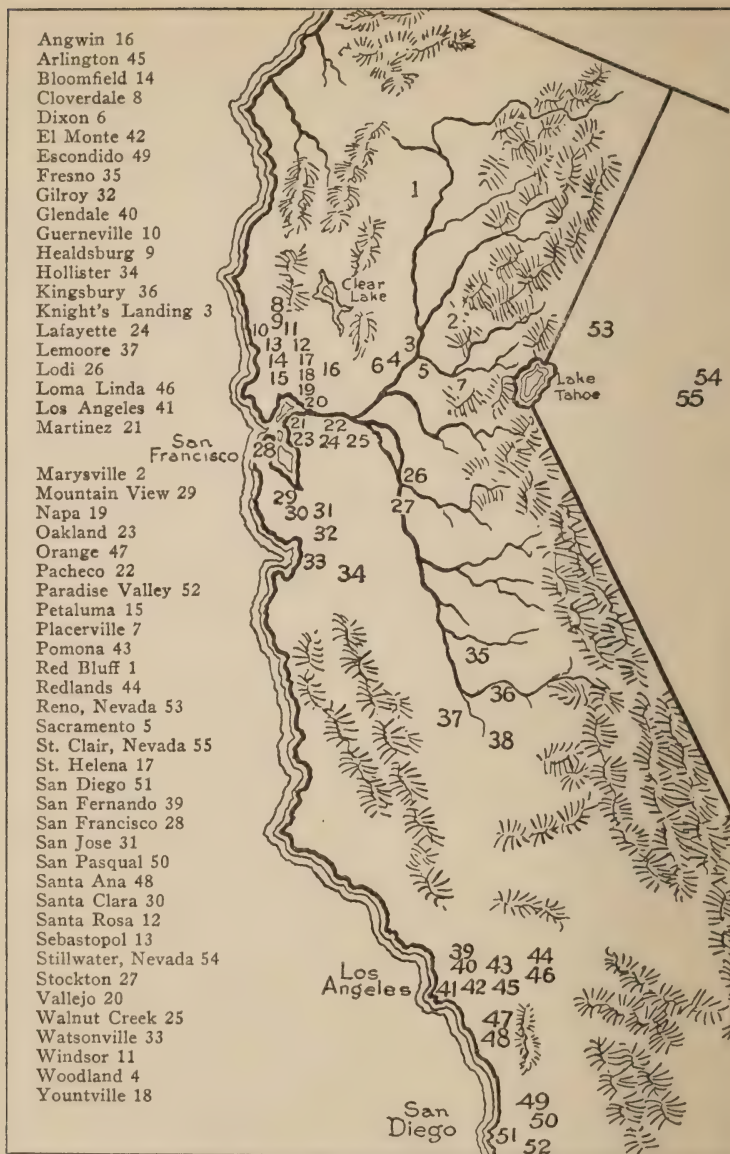
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Important towns and cities in the development of the Seventh-day Adventist Church in the Golden West.

## California

IT IS April, 1945. For a second time in a century the eyes of the world are turned upon a city chosen by destiny,—cosmopolitan, seafaring San Francisco,—for here have gathered emissaries from fifty nations hoping to lay foundations for a lasting peace, while the world is still suffering the agonies of the most devastating war in the history of mankind.

As Mayor R. D. Lapham greeted the delegates to his city with the words, "Less than a century ago men came here looking for gold, but today we are searching for a greater treasure," it recalled to many the colorful history of the San Francisco Bay region.

For nearly three hundred years after the discovery of the New World, ships of many nations searched for this legendary harbor with its 450 square miles of sheltered anchorage and its mile-wide gateway to the sea. On two-hundred-odd voyages Spain's treasure galleons, beating down the coast after the long voyage from Manila, missed the Golden Gate, as did the navigators Juan Rodriguez Cabrillo and Sebastián Vizcaíno, and also Sir Francis Drake on his famous voyage on the "Golden Hind."<sup>1</sup> It was not until 1770 that a land expedition led by Captain Don Caspar de Portolá discovered San Francisco Bay, and five years later Juan Manuel de Ayala sailed the first ship through the Golden Gate into the harbor. Today this port city nurtures a bustling two-billion-dollar market and is the Pacific gateway for steamships and airplanes to the Far East. From

here had been launched nearly one third of all American ships built in World War II.

The long history of California began fifty years after the discovery of America, when the first-known visitor set foot on California soil. The Portuguese navigator Cabrillo, seeking refuge from a storm, anchored his small vessels in San Diego Bay and claimed Alta California as a possession of the Spanish crown.

Cabrillo's was but one of many expeditions launched under the auspices of the Spanish viceroy in New Spain (Mexico) as a result of Spain's quickened interest in the New World, following the great Spanish conquistador Hernando Cortes's conquest of Mexico City, the complete crushing of the Aztec power, and the seizure of the "fabulous wealth of gold, silver, turquoises, and emeralds" held by the Indians.

Suddenly Mexico had become the "brightest jewel in the crown of the Ferdinands," and it was from the fear that her rival powers—Russia moving down from her northwest trading posts, and the restless English colonists on the Atlantic coast—might push on to the very border of her own Mexico, that Louisiana, Texas, and California, then vast, uncharted territories, were established as buffer states.

Under a succession of Roman Catholic monarchies, Spain became a powerful military nation and launched upon a vast empire-building program. In the sixteenth century, America was practically under her control.

The Catholic Church was the Spanish government's greatest ally in colonization, and the conquest of California was carried out in typical Spanish style. With the soldier went the padre, establishing twin outposts of a military fort and a mission, the priest acting as diarist as well as chaplain on every military expedition.

From the fragmentary documents left by the Franciscans, some of the legendary periods of California history have become historically authentic through comparatively recent translations. Juan Crespi was the only friar to make the fifteen-hundred-mile march with Portolá from Old Mexico to San Francisco Bay and back, and he also accompanied every major path-breaking expedition on the Pacific Coast.<sup>2</sup> According to Crespi's notations concerning the native Indians, which they found in great numbers, these people were proficient in the mechanical arts and learned Spanish readily.

Francisco Paloú introduced the Indians to the Spanish world in his *Historical Memoirs of New California*, written shortly after the first expedition had established a garrison and mission at San Diego in 1769, as very intelligent Indians, noisy, bold, great traders, covetous, and thievish, all armed with bows and quivers of arrows.<sup>3</sup>

Pedro Font, in his diary of the year 1776, spoke of the natives found in San Diego "as being in body vile, ugly, dirty, careless, smutty, and flat-faced."

While the majority of existing original reports on the California Indian are derogatory, yet if one believes the accounts of Vizcáino and Constanso, who saw him before he had come in contact with civilization, he was not inferior in intelligence to the nomad aborigines of the country east of the Rocky Mountains.

Vizcáino describes the Indians he found on the shores of Monterey Bay as "of good stature and fair complexion, the women being somewhat less in size than the men and of pleasing countenance." They were skilled boat makers and hunters. They believed in a Supreme Being, and in their folklore are found traces of the Biblical record of creation and the birth and death of Christ.<sup>4</sup>



Up until the year 1821, when Mexico freed herself from Spain, the missions of California are the most prominent feature of her history. In tracing this period, one sees in the lives of many of the Franciscan missionaries examples of heroism and devotion;<sup>5</sup> they suffered almost unbelievable hardships in their efforts to promote the interest of the church. Bancroft says: "Never men struggled so hard to achieve martyrdom."<sup>6</sup>

While the passing years record lives of saintly, gentle missionaries, yet the system, according to Hittell, made of them "in reality despots. . . . They were in all cases taskmasters and in many cases cruel taskmasters. They recognized no independent rights in the Indians; but used them and their enforced labors merely to build up the missions and swell the number of so-called converts to the church."<sup>7</sup>

Taking advantage of a faith that could "scoop up whole tribes of savages, dazzling them with the symbols of religion and impressing them with the conviction that submission to the padres was obedience to God," the system resulted in the eventual absorption by the missions of lands, capital, and business of the country; shut out emigration, suppressed enterprise, and "molded every interest into an implement of ecclesiastical sway."<sup>8</sup>

According to J. M. Guinn, early president of the Historical Society of Southern California, few forms of land monopoly have ever exceeded that in vogue under the mission system of California.<sup>9</sup> Stretching from their original base in Loreto, Lower California, to the first California mission, established at San Diego in 1769, and to the last and most northerly and twenty-first of the chain, founded in 1823 at Sonoma as an adjunct to the Mission Dolores at San Francisco,<sup>10</sup> the properties monopolized the greater part of the fertile land between the coast range and the sea. The



limits of one mission were said in some instances to cover the intervening space to the limits of the next.<sup>11</sup>

Hundreds of neophytes—recent Indian converts—worked under the direction of the thrifty friars and were held to their tasks by the physical discipline imposed upon them by the military. They watched the flocks and herds, tended the orchards and fields of the missions, which many times embraced thousands of head of stock and hundreds of acres of cultivated land.

There was but little land left for the immigrant, and a settler could not obtain a grant if the padres of the nearest mission objected.

It was not the intention of the Spanish government that these establishments should remain permanently as missions. According to the law, at the end of ten years from the founding of each mission it was to be converted into a municipal organization, known as a pueblo or town, and the property of the mission was to be subdivided among the neophytes of the mission. The government encouraged intermarriage between the Indians and the Spaniards with a view to settling the country. But the training the natives received at the missions did not fit them for self-government. They were forced to labor, and they thus gained some knowledge of the pastoral arts. Some of the brighter Indians were taught mechanical trades and became fairly good blacksmiths, weavers, tanners, shoemakers, and brickmakers. They were instructed in some of the ceremonial observances of the church; but they received no intellectual training, and the padres persisted in arguing that they were incompetent to use and manage property. The Indian received food and scanty clothing for his labor. All the profits of these vast establishments went to the padres.

The military posts, or presidios, were established for the

protection of the missions and to prevent foreigners from entering California. Under the Spanish system the governor or commandante-general of the territory was always an army officer, and the principal service of the soldiers was to keep in check the neophytes, to protect the missions from the incursions of the gentiles, or wild Indians, and to capture deserting neophytes who had escaped to their unconverted relatives.<sup>12</sup>

During the rule of the new republic of Mexico, which began in 1821, the grip of the Roman Catholic Church upon California was gradually loosened. As the original purpose of the missions had been to aid in the settlement of the country, the principles of freedom on which the new government was established did not coincide with the existing mission regime, and under increasing pressure from the people for secularization, the breakup of the mission properties began. In 1833 commissioners were appointed by the Mexican government to superintend the subdivision of the mission properties among the neophytes and colonists.

Although this had been threatened before, when the final decree was issued, the mission fathers, according to Guinn, "with energy born of despair, eager at any cost to outwit those who sought to profit by their ruin, hastened to destroy that which through more than half a century thousands of human beings had spent their lives to accumulate." The wealth of the missions lay in their herds of cattle. The mission fathers knew that if they allowed the possession of their herds to pass to other hands, neither they nor the neophytes would obtain any reward for years of labor. Haste was required. The mission butchers could not slaughter the animals fast enough. Contracts were made with the rancheros to kill on shares. The work of destruction began at the missions.

Quoting again from Hittell: "At San Gabriel the cattle were all slaughtered. This latter was by far the richest mission in the territory. Its cattle numbered over a hundred thousand. They were killed where they were found, in the valleys or on the hills; the hides taken off, and the carcasses left to rot. The spectacle presented was horrible. Some of the valleys were entirely covered with putrescent masses; and for years the country in the neighborhood was white with skeletons. In some places the skulls and large bones were so plentiful that long fences were built of them. And the slaughter was so complete that afterwards, when a new missionary was sent to take charge of the spiritual concerns of the establishment, he was obliged to depend upon the alms of a neighboring ranchero for meat."<sup>13</sup> San Gabriel mission contained about a million and a half acres and extended from the San Bernardino Mountains to the sea.<sup>14</sup>

In covering this period, one views another sordid chapter on the fate of the American Indian. The freeing of the childlike natives, in spite of the protests of thinking individuals, came too abruptly. They were preyed upon, defrauded of their holdings, and in some instances became virtual slaves on ranchos. Many refused to work, squandered their property, and fled to the wild frontier tribes. The Indian pueblos which supplanted the missions became "sinkholes" of crime.

According to population and birth rate count, the passing of the neophyte had begun long before the breakup of the mission regime. As long as there remains in the heart of man greed, avarice, hatreds, the history of the human race will repeat itself, following the inexorable law: "Where a stronger race comes in contact with a weaker, there can be but one termination of the contest—the extermination of the weaker."

The lavish land grants—some as high as 100,000 acres—offered by the Mexican republic not only to Mexicans but to foreigners who would accept Catholicism and become naturalized, ushered in the much-romanticized period of the ranchos and haciendas. Some historians have written of an era when the cowboy lived an idyllic existence with no fences to ride and when cattle were raised only for their hides and tallow; “when women were beautiful and men were bold;” when life was simple and unhurried and everyone happy and satisfied; of a land where the inhabitants led an enchanted existence with much time given to singing and dancing to the accompaniment of strumming guitars; where the wayfarer could be sure of meals, lodging, and provision for his riding animals, for which the “ranchero was above accepting remuneration,” and where some might even place money in the guest’s room for his use if needed.

After much delving into these past records, one may find himself in wistful fancy reliving those halcyon days of a past, only to be rudely jarred from his reveries by a more practical, less visionary chronicler. One such reports the typical Californian of that day as a “dirty, idle, shiftless, treacherous, tawdry vagabond dwelling in a disgracefully primitive house, and backward in every aspect of civilization.”

Though trade with foreigners was illegal and the entrance of heretics to Spanish territory was forbidden, there was a gradual infiltration of both, through the trading vessels that entered the ports and the trappers who finally threaded their way from the last posts of civilization to the west coast.

These Mountain Men—as they were known because of their extensive hunting explorations in the Rocky Moun-



tain regions—contributed greatly to opening the West by blazing trails for the immigrants. "Their paths have become our highways; their campfire ashes our cities."<sup>15</sup> Chauncey Thomas said: "The map of the West was drawn on a beaver skin."

One brigade leader, Jedediah S. Smith, "the Knight in Buckskin," carried a Bible and a rifle. With his hardy band of followers he reached Southern California in 1826. Later he crossed the snow-covered Sierras and the deserts of Nevada on approximately the route of the present Lincoln Highway. In the following year he broke a land route northward to the Columbia River, making his way back to the Wind River of Wyoming. Smith later returned to Missouri and led a wagon train to Santa Fe in 1831.<sup>16</sup>

Another trail breaker, whose current popularity and tremendous public acclaim eclipsed all others, was the Government explorer, John Charles Frémont. His writings became the most popular source of information about the West. However, under the scrutiny of able historians, his popularity has waned; nevertheless his name features prominently in the records of California history during those tempestuous years preceding her acquisition by the United States.<sup>17</sup>

Those years embrace a period dear to the heart of every American schoolboy. His heroes march across the pages of history, some in coonskin cap and fringed buckskin suit with powder horn, bullet pouch, muzzle-loading rifle, and knife; others at the head of caravans of covered wagons. For it is the epic of the great West, when the peoples of a new nation were conquering the frontiers.

As early as 1835 the United States had made diplomatic moves to gain possession of California, but it was more than a decade later before a successful organized revolt



was made by the settlers, and California was declared a republic under the Bear Flag. Less than a month later Frémont received word that the United States was at war with Mexico and that an American Naval force was in undisputed possession of Monterey, the capital. In a few short years California had burst the shackles of colonial servitude, and in 1850 it was admitted as a state into the Union. Popular fancy still reverts to the Bear Flag revolt as the means by which California won its independence; and California's official emblem, the Bear Flag, must be flown today on all state buildings.

These pages will not permit the enumeration of the pioneering men who wrote their names high in the history of those times, except as they appear in the development of this narrative. For this reason we mention Captain John A. Sutter, a Swiss, who before 1840 by his tact and personal magnetism won an invitation from the Mexican governor to settle here. Choosing a "princely domain" in the Sacramento Valley, he established Fort Sutter, and here, during the American conquests of California, many explorers, soldiers, and settlers found refuge and succor, and on this grant gold was discovered in 1848.

At the time gold was discovered, the population of California was sparse, the extent of immigration comparatively meager. San Francisco, then known as Yerba Buena, was a drowsy little pueblo with two hotels, two uncompleted wharves, and a population of 812 persons. Here shrewd Yankee traders came to bargain with the Spanish for the hides and tallow from their ranchos.

A few months after the discovery of gold at Coloma on Sutter's claim, the attempts to keep it secret became futile. One of the greatest stampedes in modern history was started when Samuel Brannan strode the streets of San

Francisco, swinging his hat in one hand and a quinine vial of gold dust in the other, shouting: "Gold! Gold! Gold! Gold from the American River!" The village for a short time threatened to become a ghost town as everyone rushed off for the "diggin's."

Within a year the electrifying news had encircled the world, and ships from all seas sailed in through the Golden Gate. In 1849, more than five hundred vessels lay in San Francisco Harbor; hundreds of eager, insistent men were dumped upon the shores, with tons of merchandise piled about them, looking for places to eat and sleep; hundreds of thousands of dollars in gold were pouring in from the mines for supplies and mining equipment.

A city of flimsy canvas and rough lumber sprang up with unparalleled swiftness; the streets, which made no pretense of following the lines of official survey, were many times rendered impassable, not only because of the bales of merchandise piled in them, but because of knee-deep dust or seas of mud.

An unbelievable democracy developed as the result of the lack of laborers. Class distinctions dissolved. Doctors, lawyers, and men of former political distinction and wealth did their own cooking and mending, carried their own trunks, worked with pickax and shovel. Many times, when they were unsuccessful in finding gold, they drove mule teams for former day laborers who overnight had become wealthy in the mines. For a time the dirty linen of San Francisco was sent to Hawaii or China to be laundered. Rentals reached astronomical figures; and many a poor man unsuccessful in his search for treasure returned to San Francisco to find himself wealthy in the possession of real estate which a few weeks before had been practically worthless.<sup>18</sup>

One continues to read through pages of history of the growth of a city purged by many fires, rebuilt each time more substantially; of a city purified of its lawless element—the inevitable backwash of the unprecedented gold rush—by the Vigilantes.

There is no record of a Protestant missionary on the Pacific Coast until 1833, when Jason and Daniel Lee, representing the Methodist Church, responded to the dramatic appeal made in St. Louis by the Nez Percé Indians for Christian teachers. These men went to the Willamette Valley in Oregon. Their mission had hardly started before Dr. Marcus Whitman and his company arrived in 1835 in the Walla Walla Valley in Eastern Washington and opened up mission work under the auspices of the Presbyterian Board.<sup>18</sup>

It is ten years later before we find any trace of the Protestants' entrance into California. Adna Hecox, a licensed Methodist preacher, crossed the plains in 1846. His party was directed to the Santa Clara Mission near the southern end of San Francisco Bay, but on arriving there they found it ravaged with typhoid fever and starvation. When one of the white women died, Hecox preached the first known Protestant sermon in California. As a result of his stay of six weeks, he raised up a small company of believers. The first Methodist missionaries to be sent out officially by the church were William Roberts and James Wilbur, who sailed into San Francisco Bay April 24, 1847. They held services on shipboard before disembarking, and a few weeks after their arrival organized the first Methodist Sunday school.<sup>20</sup>

The Presbyterians soon had their representatives in California. Timothy Dwight Hunt has the honor of being the first Presbyterian minister to engage in Christian work

in the state. In 1848 he was pastor of the American church in Honolulu. When the news of the discovery of gold in California reached the islands, every foreigner left who could get away. His congregation having dissolved, Mr. Hunt obtained a leave of absence and set out for San Francisco. He arrived there October 29, 1848. Supported by the better elements of the city, he became chaplain at large in December, 1848. At the same time he bound himself for the space of a year not to organize a church which would belong to any denomination. Although he did not organize the first Presbyterian church in the state, he later established the first Congregational church of San Francisco.<sup>21</sup>

In 1849 Sylvester Woodbridge arrived in California, and on April 25 of that year he organized a Presbyterian church in Benicia, the first church of that faith within the state.<sup>24</sup> About this same time, February, 1849, O. C. Wheeler, a Baptist missionary, reached San Francisco, and in June of the same year he organized the first Baptist church. During December, 1849, the first Protestant Episcopal church was established.<sup>22</sup>

At this point we leave the further growth of these churches and confine ourselves to the establishment of the Seventh-day Adventist Church in the State of California.

## The Kelloggs

MERRITT G. KELLOGG is a name to be followed closely in the story of these pioneer years. First, because he was the first Seventh-day Adventist to come to California, reaching San Francisco in 1859. He crossed the plains by ox team, ten years prior to the completion of the first transcontinental railroad. Second, he was a convert to the church in its infancy and saw its early development. And third, but obviously the most important reason, his voluminous letters to members of his family contribute greatly in information on that period.

His father and mother lived in Michigan during his boyhood. When Merritt's mother was aware that she was dying with a lung hemorrhage, she called her husband to her side and in gasping breaths charged him: "Go and get Ann Stanley to come and take care of the children." The boy remembered Ann Stanley Kellogg, who at eighteen became stepmother to John Preston Kellogg's neglected brood, and to whom they all refer in their letters with such loving affection. She is a characterization of the thrift and stamina which was found in so many of the brave, pioneer mothers of those days.

Merritt, then an eleven-year-old boy, recounts how he helped "clean up the house" before his father went into town to claim his new bride. He admonished Merritt to take care of the children and "have their faces clean" when he got back that evening. The "honeymoon" of this new mother, Ann Stanley Kellogg, consisted of a ride of a few



miles from Threadville (one mile south of what is now Lansing, Michigan) in a wagon drawn by two horses, to her new home of "part frame and part log construction,"—shadowed by a \$750 debt,—where she was greeted by five motherless children, the youngest but two years of age. The wedding supper was described as follows: "It was quite dark when father came in from the barn bringing a bucket of milk with him. Our supper of corn-meal mush and milk was soon eaten, and then after father had read a chapter in the Bible and had invoked the blessing of God upon us and our home, we children retired."

Ann's uncanny foresight was displayed when a few days later she took time to look over the farm with her husband. She urged him to buy some sheep so that she would have wool with which to make clothes for the children. She suggested that her husband plant some clover to enrich the soil. Three weeks later the father showed her a flock of eighteen fine merinos which he had purchased. Merritt Kellogg writes: "Instead of being bald on their legs, necks and bellies, as the few sheep in the neighborhood were, they were thickly covered with fine wool, from the end of the nose to the hoof. . . . In the following spring, after they were sheared, mother had eighty pounds of clean, fine wool, and in the fall we had a flock of forty sheep and lambs, several of the ewes having raised twins. . . . Mother made arrangements with Mrs. Wolf to spin what stocking yarn she would need, and to spin and weave a web of cloth for shirts and petticoats for herself and the two girls, . . . and large shawls. . . . Mrs. Wolf was to take her pay in wool."

Merritt further relates: "Smith, Albert, and myself had never had a regular sack coat, but our new mother cut and made one for each of us, and a pair of trousers, also, using blue jeans, or denim, cloth. These were to be our Sunday

school clothes. We felt very proud both of our clothes and our mother, for we were the best dressed of any of the boys who attended Sunday school, for the others all wore plain waists."

Later his mother took him to the fields, and together they selected and cut straws, and she taught him to plait them; then "she sewed, shaped, and pressed them into a hat, the first she had ever made or seen made of straw."

After receiving the stocking yarn, "her evenings were spent in knitting, . . . as her sewing all had to be done with a needle and it required better light than that of a tallow dip."

Later she made "wamus" for the boys and father from "hard-times cloth," so called because the times were so hard that but few could afford to wear woollen goods, "which were very dear." The filling, or woof, of this cloth was spun coarse and loose, and was dead black; the warp was white and was hard spun. Both were cotton.

"Mother insisted on having some clover seed planted, so father sent to Pontiac and procured some clover seed in the chaff. . . . There were sixteen acres planted in winter wheat when we got the farm, and about the first of March father sowed the chaff on this sixteen acres. . . . When we got our wheat cut and threshed, father was greatly disappointed, for he had only 160 bushels from the whole sixteen acres. . . . Later father cut a heavy crop of clover hay from ten acres that he first sowed, getting twenty tons. He then sowed gypsum, or plaster, as we called it, using one barrel of four hundred pounds on the ten acres. He then let the second crop go to seed, and from this got thirty bushels of cleaned clover seed, besides enough to seed twenty acres in the spring of 1845. The clover seed sold readily for five dollars a bushel. In 1846 he began to plow

under his clover fields that had been mowed two years, with the result that land which had only produced ten bushels of wheat, and some that had produced only eight, finally produced forty bushels to the acre. . . .

"In the summer of 1844 mother did her usual housework, her butter and cheese making, her spinning, our knitting and sewing. She did the same also in 1845, although the birth of Laura in August interfered somewhat with it." Merritt then tells of a change that came in 1846 when the note fell due and the sheriff came to attach the farm in payment. His father, on the advice of Ann, paid the interest and gave a mortgage on the farm because "mother still had faith in the sheep and the clover." She later persuaded her husband to get her a spinning wheel and soon a loom, both of which they set up in the parlor. After spinning a sufficient quantity of yarn for a web of cloth, "mother put it in the loom. . . . I well remember how pleased she looked when she called father in to see her weave.

"'Well, I give it up,' he said. I didn't think you would succeed without having someone to show you how to do it.'

"Mother wove our cloth every year for three years,—until the sheep and the clover had paid the last cent of father's indebtedness, plastered the house throughout, built a large addition to the house for a kitchen and woodshed, and had paid for a two-seated, light spring wagon for summer use, a double bobsledge, or sleigh, with seats for eight, and two strings of sleigh bells for winter riding,—then she stopped weaving," and gave the loom to a "poor widow who had several children to support, but no means. . . . Father and mother both had large hearts, hearts that could feel for others' sorrows. They had both drunk of the bitter waters of adversity and knew just how others felt when made to drink thereof."

A few years later, on becoming charter members of the Seventh-day Adventist Church,—which was established through great faith but in extreme poverty,—they sold their farm for \$3,500 and gave a large part of it to assist in printing a little tract for distribution that others might know of “this wonderful truth.”

In all of Merritt Kellogg's letters and notes we find no trace of complaint for the hardships of those early days. Since he was the oldest child he many times had to take the brunt of the battle. “Father came upstairs at midnight, and waking me gently, so as not to waken Smith and Albert, who were in bed with me, he asked me to dress as quickly as possible, and come down, for I was needed.” Merritt tells of his trip alone in a wagon drawn by two oxen to get a neighbor who lived two miles away, because his mother was ill. He made that trip on a night that was “very dark with no moon,” apparently grateful that “only once I got out and held my whip before the oxen's faces as we went down a short but steep hill.” He got back before daylight, bringing Mrs. Morgan with him.

Dr. John Harvey Kellogg, who comes into the narrative later, and W. K. Kellogg of corn flakes fame, were sons of Ann Stanley Kellogg.

We find no record of the struggle through which Merritt must have passed when, as a young man in Oberlin College with the future bright before him, he publicly identified himself with the strange, new church of Seventh-day Adventists. As an offshoot of the Millerites, who were ridiculed by the world, it was an unpopular belief in its beginning. Most of the adherents were without worldly goods. Yet almost a century later, in 1944, Seventh-day Adventists

(Upper) The stagecoach was the best means of transportation in the early days of the West. (Lower) Sutter's Mill, at Coloma, was the scene of wild excitement when gold was discovered.









were presenting their message in printed or oral form in 810 languages to the peoples of 413 different countries; the membership of its 9,385 churches had reached 573,311, including that in 194 mission fields; the property value totaled more than \$100,000,000, representing investment in 557 institutions, including 61 publishing houses, 184 sanitariums, hospitals, clinics, and treatment rooms, 285 advanced schools,—one of which is a medical college,—and other subsidiary institutions; a total of more than \$384,000,000 had been contributed since the formation of the church. The funds contributed in 1945 amounted to \$31,467,163; a total of 29,665 evangelists and institutional workers were devoting their entire time to the promulgation of this cause.

But Merritt Kellogg could not see our day. He accepted the message in its humble beginnings and went forward with faith in God.

(Upper) San Francisco in the eighties and nineties was a thriving center of trade. (Lower) Today ocean liners sail under the Golden Gate bridge, and air transports soar overhead from San Francisco to the Orient.

## Crossing Westward

EARLY in the year of 1859 Merritt G. Kellogg made a momentous decision. At that time he was living in Battle Creek, Michigan, with his wife and her two children by a former marriage, and their own son, who was two and a half years old. The panic of 1857 had greatly affected that locality. Employment was unsteady, and wages were low. Kellogg found it difficult to meet the necessary living expenses. The family decided to seek a home in a new locality. After selling their house and taking a pair of horses, harness, and a wagon in part payment, and disposing of all their household effects except their bedding, a few cooking utensils, and a few carpenter's tools, they drove to Jackson, Michigan, to visit and to counsel with a friend. There they made their decision to go west and settle in the new country.

As it was then late in March and they felt that they must hurry to locate and get in a spring crop, they decided to go as far as Chicago by rail. So Kellogg chartered a freight car and put team, wagon, household goods, food supplies, hay, and oats into it. Then he, his wife, and the children climbed aboard. They left Jackson at noon, and on reaching Chicago in a terrific rainstorm at ten o'clock that night he arranged to have the car attached to the first train leaving for Iowa City. They then retired to the beds which Mrs. Kellogg had made with straw in the wagon bed. Awakening the next morning they found the train at a standstill, and upon opening the door they were horrified to find themselves close to the raging Illinois River. Upon walking to the front of the

train, Kellogg found the engine off the track. The ground was so water-soaked that the weight of the engine had caused the track to settle on the side toward the river, and if the engineer had not slowed the train before reaching that spot, it would probably have gone into the river.

After about two hours' delay the train went on to Rock Island, Illinois, and crossed the Mississippi on a drawbridge. At noon the freight train pulled into Iowa City, twenty-four hours after the Kellogg family had left Jackson.

Kellogg unloaded the car, put his wagon together, and the family drove into the city to ascertain what the prospects were for employment. It did not take them long to learn that the entire population was absorbed with one question: How can one get to the newly discovered gold mines near Pikes Peak, Colorado? All business was at a standstill. In his diary Kellogg records: "I am advised to join the rush. This I cannot do, for I have little money. I must have employment immediately."

Hoping to find work with a railroad construction company operating eighty miles out of the city on the new line from Iowa City to Council Bluffs, the family bought supplies enough to last a few weeks, and started out. Reaching a two-room farm home at nightfall, they were happy to find that it was owned by a Samuel Everett, the only Seventh-day Adventist in the state of Iowa at that time.

"Upon learning who we were," continues Kellogg in his diary, "he invited us all in for supper and gave my wife the privilege of making a bed for herself and the two younger children, on the kitchen floor. Alvin and I slept in the wagon. The night was bitterly cold, ice forming an inch thick. Our teeth chattered most of the night. The next morning Mrs. Everett got us a good hot breakfast and fried a tin milk pan full of doughnuts for us to take along with us."



Everett had advised them to go no farther; but, as he could not suggest a way for them to make a living, they continued westward. The frost was coming out of the ground, and, although the days were warm and pleasant, the nights were cold. Many trials beset them. Since the heavy emigration had set in for Pikes Peak, the roads were badly cut and very muddy. One of the horses was small and short-legged and could not stand up to the road work, so often they mired down in the mud and would have to hire a passing team to pull the wagon out, paying fifty cents each time. And on reaching the camp they found that all work had stopped.

"Things looked very dark for us," writes Kellogg, "but we could see nothing but starvation or begging if we turned back, so after another consultation with my wife, we decided to continue our way westward as far as to Elk Horn City [now Elkhorn], sixteen miles west of Omaha, Nebraska." Here they hoped to find Mrs. Kellogg's brother, William Rawson, who, having accumulated a good purse of gold by mining in California, had chosen this location and written most glowing accounts to the Kelloggs of the climate, the land, and the prospects generally in Nebraska.

A day or two later Kellogg learned of a man who had oxen to trade for horses. Leaving Mrs. Kellogg and the younger children at a farmhouse, Kellogg and Alvin started out to investigate. Finding the man, who lived four miles off the road, they traded their livestock for three yoke of oxen, a two-year-old heifer, a fine feather bed, a good rifle, and seven dollars in money, as well as yokes and chains for the cattle. Hitching up the oxen, they put bed and rifle in the wagon, tied the heifer on behind, and started back to the road. The next morning the family moved westward.

One yoke of oxen was old and thin. Another yoke was

younger, but also thin. The third was four years old, not well broken to work, but in fine flesh. About eleven o'clock the first day the oldest pair gave out completely, and the Kelloggs were compelled to stop for two hours to rest and feed them. Then they drove on very slowly, stopping every mile or two. They did not pass a human habitation of any kind all day. It was two hours after sunset when they reached a regular camping station for emigrants, run by a well-to-do farmer who had good buildings, many cattle, and plenty of hay and corn.

The next morning Kellogg discovered that this farmer had a yoke of six-year-old oxen that were in prime working condition, large, well broken, and newly shod with iron shoes. After breakfast he made a trade and drove away with this pair and his four-year-old oxen, leaving with the farmer his old oxen, the two-year-old heifer, and the feather bed.

The new oxen were so well broken that when he took the yoke on his shoulder to yoke them up, the off ox would come to meet him, and when he had put the yoke on him, the ox that worked on the nigh, or left-hand side, would walk up and place his neck under the yoke at his bidding, even if he had been a hundred feet away. Kellogg put the young oxen on the wagon tongue, and the new pair on the lead; then, sitting on the front end of the wagon, he drove them by word of command. "I never had reason to regret trading horses for oxen after getting those," he wrote.

The trip across Iowa was a weary one—the nights cold and the roads muddy, especially in the river bottoms. Skunk River was the worst of all. "For two miles before reaching the bridge, the wagon was up to the axletrees, and the cattle up to their bellies, in mud. A hundred teams a day for many days in succession had made a mudhole a mile in

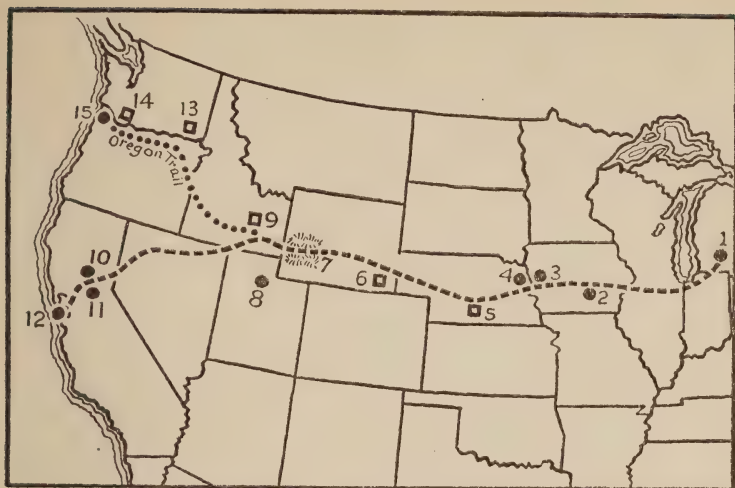
width and two miles long, to the bridge. It took from two to six hours for teams to reach the bridge." So the Kelloggs made a detour two miles around, traveling four miles to make two, but escaping the worst of the mud and making the bridge in two and a half hours.

Feed for the cattle was expensive all the way across Iowa. With many teams on the road and but few farms, the price of hay and corn soared five or six times above normal—one dollar a bushel for corn in the ear, which was equal to two dollars and twelve cents a hundred pounds. Hay was as high in proportion.

It was the plan to stop at the first good camping place they came to on Friday afternoon and remain there until after Sabbath. Finding a place where there was plenty of dead timber, they decided to stop, though it was but mid-afternoon. After setting up camp, they built a huge heap of logs and set fire to it, and the first part of the night passed quite satisfactorily. But by four o'clock the next morning a high and cold north wind set in, increasing in intensity until it became a blizzard. By three in the afternoon it was so cold that, notwithstanding the log fire, it seemed the cattle would perish. In the blinding snowstorm, camp was hastily broken, the wagon loaded, and after driving two hours they came to a farmhouse which provided shelter for the night.

On reaching Council Bluffs a few days later, they crossed the Missouri River on a steam ferry and landed in the then little town of Omaha at sunset. After paying the ferryman, Kellogg had a solitary ten-cent piece left; but fortunately they had enough corn and hay for the cattle and food for the family to last a week.

It was the middle of April, 1859. Little did the Kelloggs realize that three weeks later they would start another trip



Kellogg's Route to California.

- |                   |                   |                      |
|-------------------|-------------------|----------------------|
| 1. Battle Creek   | 6. Fort Laramie   | 11. Sacramento       |
| 2. Iowa City      | 7. South Pass     | 12. San Francisco    |
| 3. Council Bluffs | 8. Salt Lake City | 13. Fort Walla Walla |
| 4. Omaha          | 9. Fort Hall      | 14. Fort Vancouver   |
| 5. Fort Kearney   | 10. Marysville    | 15. Astoria          |

westward which would not end until they reached San Francisco the following September.

The following day they hurried the sixteen miles on to Elkhorn, only to be greeted with disappointment. The "city" consisted of three two-room cottages fully a quarter of a mile apart, and, though the level prairie stretched out for miles, there was not another house in sight. And Rawson had left two weeks previously for Pikes Peak.

Leaving the children with Mrs. Rawson, Kellogg started for the nearest farm, a mile and a half away, hoping to find employment. "Every man in the country for miles around, who could possibly do so, had raised a little money and left



for Pikes Peak," the farmer told him. Kellogg accepted his offer of two days' work with his carpenter's tools for the payment of two bushels of corn in the ear, for he knew the oxen must be kept in good working condition.

As there were no further prospects for employment, the Kelloggs agreed that the only logical course was for him to return to Omaha, take the first job offered, and the family would join him later. So with one yoke of oxen he left early the next morning. Reaching Omaha at noon, Merritt ate his lunch, cared for the cattle, and then started out in search of work.

The first man he met was a Captain Parks who had formerly operated a small steamer between Grand Rapids and Grand Haven, Michigan. He was the proprietor of a "hotel"—a saloon with a couple of beds for transient lodgers.

"I have two good yoke of oxen and a wagon, and carpenter tools enough to build a house," Kellogg told him.

Parks listened attentively as Kellogg gave him further information. "Make yourself contented here for an hour," he said. "I'm about to sell my hotel and will know in an hour. If I do sell, I'll have teamwork for someone."

Returning at the end of the hour in high spirits, Parks rapidly outlined his plan: "I've sold my hotel, and a friend, Van Dusen, and I are set for Pikes Peak. We've eighty pounds of food and other supplies and will pay ten cents a pound if you'll take it through; but you'll have to take a freight wagon as half payment."

The freight wagon weighed fully a ton,—too heavy for his oxen,—but finding he could sell it for \$20 cash, Kellogg closed a contract with the two men. He also agreed to take two hundred pounds for two other parties, who paid him \$20 in advance. This gave him \$80 with which to purchase the things the family would need for the long journey.

He returned with haste to Elkhorn for the other yoke of oxen, and the family listened with mounting excitement while he outlined the plans.

"Make careful preparation," he told them on leaving Sunday morning. "I'll try to be back tomorrow."

Monday he loaded the thousand pounds of freight, purchased supplies, material for a 12 x 12 tent, and purchased a little booklet, *The Overland Guide*. He arrived back at Elkhorn by midnight.

Early the next morning the family was busily working on the tent, when three savage-looking Indians suddenly appeared. Big, strapping fellows, dressed in war costumes, their faces painted with vermillion, and their heads shaven close,—all but a narrow tuft of hair on the crown of the head, which was braided so as to form a queer-looking tassel,—they were frightening to behold. Coming upon them unawares, the Kelloggs were "frozen" to the spot; but they soon relaxed when one of the "braves" told them in broken English that they wanted powder and bullets to shoot Sioux Indians.

"Me Pawnee," he said. The Pawnees and Sioux were then at war.

Shaking his head and showing him his empty hands, Kellogg persuaded them he had no ammunition, and they noiselessly slipped away.

As soon as the tent was completed, they started for the "land of gold," and traveling sixteen miles that day, camped on the banks of a small stream called Rawhide Creek.

The Kelloggs had been traveling in a southwesterly direction, but here they turned due west and were soon proceeding up the north side of the Platte River, a lone company of four—mother, father, Anna, the eleven-year-old daughter, and Charles, two and a half years old. Alvin had

remained with his aunt, Mrs. Rawson. It had been decided that he should join them when they were settled in the Pikes Peak country.

The eighty miles from Rawhide Creek to Columbus, a small town at the mouth of the Loup River, were made without any mishap. The road was good, the feed plentiful, the days pleasant, and the nights not uncomfortably cold. Traveling over the flat prairie, they occasionally would reach a rise in the road from which they could see for miles along the river. "From these points," Kellogg writes, "we could always see strings of white covered wagons on both sides of the river, some far ahead, some far behind, but all moving westward."

As they neared the Loup River they were amazed one day to meet William Rawson hurrying back to Elkhorn. The rush to Pikes Peak was premature, he told them. Little gold had been found, and that only in a few places; hundreds were leaving as soon as they could get food on which to subsist while they made the journey back.

"You're foolish to go on," he advised them. "The sooner you turn back, the better off you'll be."

Unable to do this without the consent of the parties for whom he was hauling the freight, Kellogg made the decision to go on the sixteen miles to Columbus, set up camp, and wait for the men for whom he was hauling. When the men arrived a few days later, none of them wished to turn back, nor did the Kelloggs. "It seemed to us," he wrote, "as though the Lord was leading us, although it was by a way we knew not."

There were nine in the party as they resumed their trek. Coming to the Loup River, they found it too deep to ford and so took the ferry, which ran only halfway across because of a shoal. The water beyond the shoal was only three feet

deep for the next one hundred fifty feet, but the bottom was quicksand, and it was necessary to hitch from four to six yoke of oxen on each wagon to pull it through quickly, otherwise it would sink. Since there were a good many wagons to cross that morning, and everyone was accommodating, the Kelloggs got through safely.

In the contract which Kellogg had drawn up to take the freight to Pikes Peak, the team and wagon were to be under his control, and they were not to travel on Saturday. All had agreed, and Parks had signed as chief man for the party of five.

The first Friday night after leaving Columbus they camped at an ideal spot, expecting to remain there until Sunday morning. Later that night a group of men driving a wagon camped near them. On finding that these men were old acquaintances of his, Captain Parks asked Kellogg to break camp the next morning and travel with them. This he refused to do. Parks then went to Mrs. Kellogg and frightened her so by telling of danger from lurking Indians that she consented to go on, and though Kellogg forbade it, the men hitched up and drove off.

Kellogg, with his Bible, lunch, and a pistol, walked down to the Platte River a mile away, waded across a narrow branch to a wooded island, and spent the day there. At midday the sun shone so hot he became drowsy. Closing his Bible, he used it for a pillow and was soon asleep, but not for long. He was suddenly awakened by a hissing noise and, "opening my eyes," he records, "I beheld a snake's head within three inches of my face. The head was fully three inches wide and five inches long and was the most frightful sight I had ever beheld. With a sudden bound, I sprang fully five feet and grabbed a club with which I speedily put the snake out of commission. This snake was



of an unknown kind, to me at least, and was the largest I had ever seen except at a show. It was six feet long and three inches thick."

Kellogg did not get sleepy again that day. About two hours before sunset he saw a wolf a short distance away. Hiding, Kellogg watched it cross his trail, stop, sniff, then follow the scent directly toward him. Letting it approach within about thirty rods, Kellogg fired a shot at it. The wolf wheeled and ran for ten or fifteen rods, then, turning, sat down on his haunches and looked his way. Still hidden by the foliage, Kellogg fired again, and the wolf disappeared from sight.

Although later two more wolves appeared at about the same spot, Kellogg reached the road unharmed as the sun was setting. Taking a dogtrot, he did not break it until he reached his own company at ten thirty that night. All were safe, but one of the men had lost Kellogg's ax in the river while attempting to wade to an island for wood with which to get supper. This was a great loss, as it could not possibly be replaced. The men did not ask him again to travel on the Sabbath.

Their next unusual experience happened a few days later. They were making their midday camp, and the cattle were turned loose to feed, when suddenly a dense, black cloud appeared, and with it wind and rain, which quickly turned to hail. Thinking some ice water would taste good, Kellogg stepped to the wagon for a pitcher. Suddenly Captain Parks called out: "Come in the tent, or get under the wagon, Kellogg, or you'll be killed."

"My first thought was Indians," Kellogg relates, "and as I straightened up to see where the danger was, a hailstone two and a quarter inches thick whizzed past my face, struck the ground at my feet, and bounded higher than my head."

The man got under the wagon and stayed there until the hail ceased. When the storm was over he went to look for the cattle, fearing they might have stampeded in the storm. He found that they were safe, and when he started back to the wagon he spied a hailstone embedded in the prairie sod. Digging it out, he took it to the wagon and measured its circumference, "which I found to be nine inches," he further records.

They had driven ten or eleven miles the following day when they began to find fragments of clothing scattered over the prairie as though it had fallen from above. One of the men, walking about fifty feet from the road, picked up six twenty-dollar gold pieces, two ten-dollar pieces, and one five-dollar piece. He did not mention his discovery at the time, however.

Five miles farther on they began to find more wreckage, and then a sorry company came into view. The day before, a cyclone had completely wrecked this company's outfit so that only four wheels were left of three wagons, and with these they were constructing two carts in which to return to their homes in Maine. Their tent had vanished. One of the men, a passenger, said that he had had an oilcloth satchel in which was all his clothing and a purse which contained six twenty-dollar gold pieces, two ten-dollar pieces, and a five-dollar piece—all the money he had. He did not know what to do, as he had nothing left. As he finished his story, everyone was greatly surprised to see one of the men of Kellogg's company take the money from his pocket and hand the gold pieces to the unfortunate man.

"I think I must have your money," he said. "I picked these up five miles back. I found them near a lot of rags of torn clothing."

Misfortunes began to plague Kellogg. A front wheel of

the wagon was wrecked. Little Charles fell from the wagon and broke his collarbone. By the time it was fully knit, he broke it again. Shortly after, Mrs. Kellogg's foot was so badly crushed that she was unable to bear her weight on it for weeks, and had to be lifted in and out of the wagon.

As they neared Laramie, Wyoming, five hundred miles west of Omaha, they met an increasing number of parties returning with doleful tales of the Pikes Peak gold rush. "We could often see ten or fifteen wagons go into camp in the evening, as they journeyed west. In the morning, we would see the greater portion of them, and sometimes, all of them, turn about and start eastward. On one occasion, a hundred wagons turned about and started homeward," wrote Kellogg.

## The Promised Land

THE Kelloggs were now a thousand painful miles from home, in a barren, wind-swept country teeming with "the great migration," in the confusion of the little frontier settlement of Laramie, filled with men seeking to drown their disappointments and uncertainties with carousing, drink, and gambling. All the worldly possessions of the family consisted of two yoke of oxen, a doubtful wagon, and a limited stock of food. Mrs. Kellogg was still badly crippled, and her little son was a constant care. Then it was that the Kelloggs decided to go on to California if they could buy off their contract to Pikes Peak.

Their difficulties were many. Captain Parks had left the caravan a week before it reached Laramie, riding in on horseback. After arranging to sell his stock of food for cash to pay off his contract, and drawing up an agreement with a company to take them through to California in payment for his two yoke of oxen and the wagon, Kellogg went in search of Parks. He found him drunk and unreasonable. Disheartening humiliations resulted, but Kellogg was finally freed of his obligations by paying \$30. A contract was then ratified with Fisher and Shelton, who owned an outfit of six yoke of oxen, one large and one small wagon, and a good stock of provisions. This specified that the Kelloggs would be taken to Marysville, California, Mrs. Kellogg and the two children to ride all the way if they desired, and Kellogg was to be free of all work except the care of his family. There were also six young men with them who



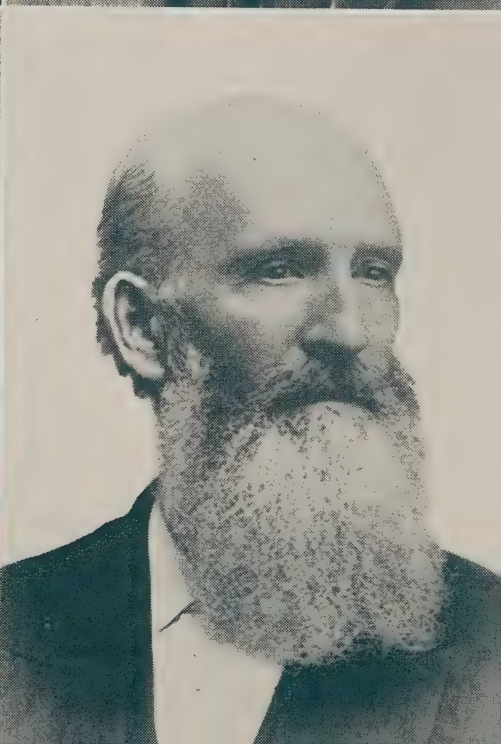
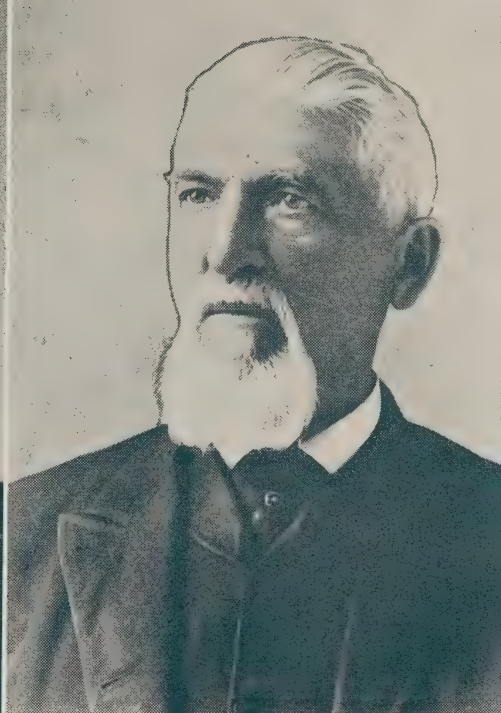
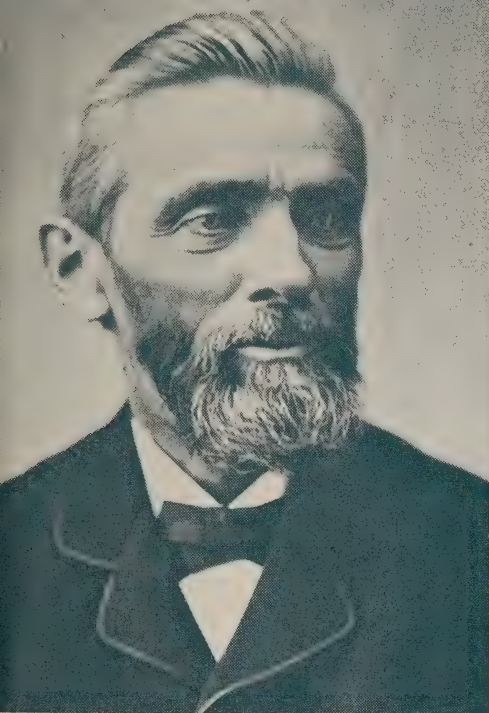
were working their way, one as cook, the others as cattle drivers, wood and water gatherers.

As they were to pass through Indian country, a large party was made up to travel together: forty-one strong men,—none more than forty-five years of age, armed with rifles and revolvers,—four women and seven children, fifteen wagons, forty yoke of oxen, two cows, and one saddle horse. They organized by electing a captain who would have the authority to decide when and where to camp and to appoint the night guard for the cattle.

For several weeks the weather was pleasant, no Indians troubled them, and they found that the young men and Fisher were good traveling companions. Shelton, however, proved to be most disagreeable. The group had ample supplies of flour, corn meal, and bacon; some dried apples, molasses, white beans, and a little sugar. This they supplemented when possible with fresh meat—antelope, deer, jack rabbit, and once buffalo and, another time, bear.

Later the roads became so dusty that by ten o'clock in the morning almost everyone was unrecognizable. Feed became scarce, making it necessary to take the cattle back into the hills each night to graze and thus increasing the hazards for the guards. Wolves, traveling in packs, were a constant menace. One evening at sunset four grizzly bears got among the cattle. Three of the bears were killed, one cub weighing eighty pounds.

Their difficulties increased in proportion to their progress westward. One day as they were proceeding up the Sweetwater River, a branch of the Platte, Shelton became enraged with the cook, and after knocking him to the ground several times drew his revolver to shoot; but before firing he was intercepted by one of the party.







That evening Fisher told Shelton that he would not travel with a man who would draw a pistol on a fellow traveler. So Fisher divided up the teams, wagons, provisions, and passengers, taking four yoke of oxen, the big wagon, and all the young men with him. Kellogg and his family were left to go with Shelton.

Kellogg's work then became very hard, for his wife was not yet able to be about, and in addition to caring for his family he did all the cooking and general camp work. One day, shortly after the separation, Shelton sold to a passing company all their provisions except flour, corn meal, a piece of bacon, the baking soda, and some molasses. From then on they had pancakes and molasses or pancakes and gravy three times a day until their journey's end.

Kellogg had started from Battle Creek with two good pairs of shoes, the soles of which were fastened on with wooden pegs instead of being nailed or sewed. Journeying over the dry roads loosened the pegs, and the soles came off. He was forced to go barefoot for several hundred miles.

Reaching the South Pass about July 10, the party left the Salt Lake road and took Lander's Cutoff, which went directly over the Bear River Mountains. Finding the feed good, they camped two days on the banks of Bear River, and here Kellogg bought half a buffalo skin from an Indian and got his squaw to make a few pairs of moccasins out of it. These afforded him great relief.

Shelton's treatment of Kellogg was so abusive and caused such indignation among the fellow travelers that after one episode they threatened to hang him. The captain of the group, a fine man, assembled a jury of travelers, and they would have taken Shelton's outfit away from him

(Upper) The first Seventh-day Adventist church building in California at Santa Rosa. (Lower) The Healdsburg Seventh-day Adventist church and the administration building of Healdsburg College at the left.



and turned it over to Kellogg had he not feared the results. This threat so frightened the coward Shelton that he agreed to conduct himself differently.

Many times they met Indians, and while they would learn later that parties traveling ahead or in the rear had been attacked and in some instances many had been killed, Kellogg's group was never molested.

At one time they were overtaken by the survivors of a company that had been ambushed and practically exterminated. A young woman whose husband was killed fled with her young baby. One man, wounded, caught up with her, took the child, and ran on, leaving the mother to follow. Fearing he would not survive to reach a camp, he hid the babe in a patch of sagebrush and went on. Later the mother hid in this same clump until it grew dark, then proceeded, not knowing that the child was there.

The following day a large party came to the scene of the disaster, picked up the survivors as they found them, buried the dead, and about noon reached the patch of sagebrush, where they discovered the infant alive, unhurt, but very hungry.

Leaving the mountainous country, Kellogg's party journeyed through the desolate desert and across the snow-white alkali flats. Under a burning sun in a cloudless sky they were tantalized by mirages. Some of their cattle sickened and died, and they were near the end of human endurance when they reached the headwaters of Humboldt River. Here they found grass, water, and wood, and the exhausted animals were able to rest.

While passing through the gold and silver mining section of Nevada, Shelton obtained whisky from some of the miners, and under its influence nearly killed Kellogg before the miners could intervene.

A few days after crossing the Sierra Nevada, the company was traveling along the top of a high ridge overlooking Feather River. Coming to a turn of the road on one point of the ridge, they looked down into the valley of the Sacramento River, twenty-five miles to the west.

"The sight of this valley was a pleasant scene to wife and me," wrote Kellogg. "We felt our present troubles were nearly over, and whatever ill might betide us in the future, it could not be worse than that through which an Unseen Hand had led us and preserved us for the past five months."

At Dogtown (now called Magalia), a few miles farther on, the company divided. All the wagons but Shelton's took the road which led directly to Sacramento. As Shelton's contract required him to take the Kelloggs to Marysville, he took the road leading to that place. It was the second Friday in September, 1859, and that evening they camped at a little village on the edge of the great valley, expecting to remain there over Sabbath. But Shelton awakened the family the next morning soon after sunrise, telling them that he was not going to Marysville. He had purchased them passage on the stage, which would be coming through there in an hour. Having no alternative but to go on, they boarded the stage for the sixty-mile trip and arrived at noon. A few days later they were on their way to San Francisco. Reaching there with little more than a dollar in his pocket, Kellogg was unloading his tool chest when a man accosted him: "Is that your tool chest?"

"Yes," replied Kellogg.

"Can you," asked the man, "take charge of the erection of buildings?"

Kellogg, who was a good carpenter, informed him that he could.

"I'll give you ten dollars a day to work for me," said the

stranger. So Kellogg went to work at once, six days a week, with Sabbaths off, as "in those early times there was very little Sundaykeeping in San Francisco."

For some time Kellogg and his family had no one of like faith in the city with whom to associate. But their observance of the seventh day of the week as the Sabbath attracted the attention of B. G. St. John, a lumber tallyman at the wharves, who had accepted the doctrines of Adventism in 1843. The additional light on the sanctuary and the Sabbath, however, were new to him. In the excitement of 1849 St. John was one of the earliest gold seekers, and with his pick, shovel, and pan he had accumulated \$100,000 worth of the precious metal, which he invested in a project for larger gold operations, believing he could double the amount. "The mine proved a total failure, and he was left without funds, with old age coming on. He finally took the work of tallying lumber, and his wife taught a select school in one of the rooms of their hired house."

Kellogg found the St. John family willing to listen to the new light on the sanctuary question and the other doctrines held by Seventh-day Adventists. They soon accepted these views and began the observance of the seventh-day Sabbath. This was a source of great encouragement to Kellogg and inspired him to launch out on a series of lectures, which he gave once a week in a courtroom he had obtained permission to use.<sup>1</sup>

Later, Kellogg rented a hall for six weeks, holding meetings three times each week and lending his books to those who were interested. As a result of these efforts fourteen persons accepted the faith. A Bible class and Sabbath school were organized which met regularly in Kellogg's home on Minna Street for two years. He tells of this work in a letter to his brethren in the Review and Herald office:

"During the last summer I have labored to advance the cause of present truth, first by talking the truth, and then backing it up with the word of the Lord and your publications. . . . A few have been led to see and believe the truth. Four sisters in the Baptist Church, and one in the Disciple Church. . . . A Brother Hopkins is also keeping the Sabbath, and a Brother Earl and his family. There are four others that tell me they have received the Sabbath truth and are keeping it. We number now twelve that are fully established in the Sabbath and the soon coming of our Saviour. There are several others who are interested and believe the truth in part. We have prayer and conference meetings every Sabbath and Bible class at commencement of Sabbath. . . . The books and publications, I find, are the silent preachers through whom God sees fit to work, and therefore I send for more of them."<sup>2</sup>

Among others who accepted the Sabbath and joined the company at this time was Mrs. Short, wife of the chief of police. A little later Mr. Moon, a former gold seeker, also joined them.

Early in 1865 J. W. Cronkrite, a shoemaker, came to San Francisco by way of the Isthmus of Panama. He opened a small shoe repair shop, and on the walls back of his cobbler's bench he hung the prophetic and law charts used by the Adventist ministers in explaining the prophecies. These charts attracted the attention of his customers, and he would answer their questions and explain the prophecies to them as he repaired or made their boots and shoes. In this way inquiry was aroused in many minds.

In the fall of 1864 Kellogg wrote that progress was being made by the little company in San Francisco. He made an earnest plea for some "humble, faithful servant to come and garner in the stray sheep to His fold."<sup>3</sup>



In October of the following year, during a meeting of the new believers in Kellogg's home, it was agreed to send a call for help to the Seventh-day Adventist General Conference office at Battle Creek, Michigan. The sum of \$133 in gold was raised among the group and sent to aid in paying the expenses of any Seventh-day Adventist minister they might send to California.

The General Conference Committee replied to this earnest appeal by saying: "We appreciate your situation and your needs, but do not see how we can at present comply with your request. . . . There are fivefold more calls for help at our doors than the laborers now in the field can possibly fill. . . . We will hold the money subject to your order, and if you choose to let it remain here until a messenger can be sent, it will be devoted to that purpose."<sup>4</sup>

Another effort to obtain help from the East was made in the spring of 1867. A General Conference session was to be held, and the little group of believers in San Francisco considered sending Merritt Kellogg as a delegate to present their needs. The decision was made too late, however, for him to reach the East during the meeting, so another written call was sent. This was presented by J. N. Loughborough on May 14, 1867. But again no worker could be spared.<sup>5</sup>

It was about this time that the question of healthful living was being agitated in the denominational papers, and Kellogg became deeply interested in the subject. He had saved a few hundred dollars, and in the fall of 1867 decided to go East and take a course of study at Dr. R. T. Trall's Hygieo-Therapeutic College at Florence Heights, New Jersey. He went by the way of the Isthmus of Panama, but before entering upon his studies he visited Battle Creek, Michigan, making a personal plea to the General Conference for the work in California.

In the meantime, during the nine years that Kellogg had been in California, the doctrines of this denomination were accepted by several other persons scattered throughout the state. Their whereabouts and their interest in this new-found faith are best described by the letters they wrote. These letters, or extracts from them, were published in the church paper, the *Review and Herald*.

Mrs. A. C. Greenfield of Stockton, California, wrote, January, 1860, that some kind friend had sent them the *Review and Herald*, and it was a welcome visitor to their home and a great source of comfort to her husband, who was a believer in its doctrines. Mr. Greenfield had died of pulmonary tuberculosis at the age of fifty-nine years in November of the preceding year.<sup>6</sup>

From Bloomfield, California, in the year 1860, A. M. Smith wrote the *Review and Herald* office:

"I desire the *Review* so that I may know how the brethren are getting along, and rejoice with them, though far from them. I often wish Brother Morrison or Brother Hull were here. I think if either of them, or any other brother to hold up the truth, were here, much good might be done. Although we are alone, yet we endeavor to remember the Sabbath and to meditate on God's law day by day."<sup>7</sup>

About a year later Mr. Smith again wrote from Bloomfield:

"We are deprived of all religious privileges in this place, as there are none of like faith that we know of in this state, and the *Review* is all the preaching we have."<sup>8</sup>

In 1864 Richard Moon of Murray, California, wrote of his early experiences:

"I and my company formerly belonged to the Adventists in Berrien County, Michigan. We emigrated to California in 1857. . . . We knew nothing of the Seventh-day Ad-

ventists. I had often heard of the Seventh Day Baptists, but had never conversed with any of them, but greatly desired to investigate the Sabbath question. . . . A concordance providentially fell into my hands, published at your office. . . . I immediately wrote to you and you referred me to a catalogue of your books. . . . Among them was the *History of the Sabbath*. . . . We were convinced that the day ordained of God from the beginning was the Sabbath. . . . I sent for *Heralds* of May 29, 1860, and have distributed them among my neighbors. One, a respectable member of the Presbyterian Church, has been convinced of the truth and is keeping the seventh day with us.”<sup>9</sup>

About this same time another letter was received from William Nichols of Windsor, California:

“I feel that if there ever was a state that needed to be enlightened in regard to the advent doctrine and Sabbath, it is this one. The other day I heard of a Seventh-day Adventist and started to hunt him up. I inquired of a man if he knew of anyone that kept the seventh day for the Sabbath. ‘Oh,’ says he, ‘that kind of folks are all dead long ago. The last was an old man in Ohio who died ten years ago.’ I told him he was mistaken, for there were some left yet. I found the man I was looking for, but he was a First-day Adventist, or had been ten years ago in the Eastern States.”<sup>10</sup>

These scattered believers had accepted the doctrines of the Seventh-day Adventist faith, and their presence showed that this new faith had taken root in different parts of the state without the help of an ordained minister. The San Francisco group continued to request ministerial help from the East. B. G. St. John, Kellogg’s first convert, in writing to Uriah Smith, editor of the *Review*, stressed their need:

“This is really a good missionary field for a man filled

with the spirit and love of God, of strong faith and mighty in the Scriptures. All of the popular *isms* of the day—Catholicism, Judaism, Protestantism, Swedenborgianism, and Spiritualism, all in their subdivisions—exist here in a flourishing condition, and yet there is not one to hold up the law of God as the rule of life, or to proclaim the soon coming of the Lord in visible majesty. . . . Myself and wife are among the few in this region who keep the Sabbath. . . . We have had occasional meetings, and now propose to hold them every Sabbath for exhortation and prayer, praying that the Lord would send some of His servants to His far-off coast.”<sup>11</sup>

As far as can be ascertained, these were the only persons in the state holding the doctrines of the Seventh-day Adventist faith.



## Across the Isthmus to California

DURING the winter of 1867-68, Merritt G. Kellogg attended Dr. R. T. Trall's Hygieo-Therapeutic College in New Jersey and graduated in the spring from a short medical course. In May, 1868, the sixth annual session of the General Conference of Seventh-day Adventists was held, and while in attendance at this meeting Kellogg was asked to connect with the organized denominational work as a lecturer on healthful living.<sup>1</sup> During this session the conference took up the subject of distribution of ministerial labor, and Kellogg entered a strong plea for California.

On May 18, when the report on labor was presented, all the ministers, with the exception of J. N. Loughborough and D. T. Bourdeau, had designated their choice of fields for labor, yet no one had chosen to answer the call from California.

"Has no one any impressions of duty relative to the California field?" asked James White, president of the General Conference.

In response, J. N. Loughborough related dreams and told of strong impressions he had had relative to holding tent meetings in California, and, after some discussion, it seemed that the time had come to open up work in that state. But should J. N. Loughborough go alone?

"When the Lord sent forth His servants," remarked James White, "He sent them two and two, and it seems as if there should be two to go together to His distant field. Is there no other one whose mind has been led to that field?"

D. T. Bourdeau then arose and stated that he had been exercised in mind, as had Loughborough, and had come to the meeting with his companion and all his earthly substance, ready to go where the conference might direct. These two ministers were asked to pray over the matter, "that they might be sure of the mind of the Lord," and on May 31 they came to the conclusion that it was "California or nothing."<sup>2</sup>

A plea by James White for funds to finance this enterprise appeared in the next issue of the *Review*. These two men with their families were to leave in a short time on a mission to California and "designed to take with them a new tent, in which they can hold meetings in that climate eight or nine months in the year. The expense of such a tent, its transportation, and other extra expenses of this mission will be not far from \$1,000." He suggested that this sum be raised by donations from the friends of the cause.<sup>3</sup>

Loughborough and Bourdeau had been with the Seventh-day Adventist Church, holding leading positions in its organization, since the early fifties. Loughborough was thirty-six years old when they embarked upon this pioneer missionary work, and his record of service in California covers nearly half a century. During this period his influence can be traced in the founding and establishment of practically every major accomplishment of the Adventist denomination in the state. Bourdeau remained in California only one year, as the call for him to return East to work among the French in the New England States became urgent.

John Norton Loughborough was born in Victor, New York, in 1832. His father died when he was seven years old, and for some time the boy lived in the home of his

grandfather, a lay preacher of the Methodist Church. While attending school in Victor in the winter of 1848-49, he paid his tuition sweeping the schoolrooms, kindling the fires, and ringing the bell. Here he received his first experience in public speaking by appearing before the school literary society.

When sixteen years old, John visited his brother, who lived in a little village on the Erie Canal. Here he listened to a series of lectures on prophecy given by an earnest First-day Adventist, P. A. Smith, and his convictions were so fully aroused he determined to serve the Lord. At the time of his baptism, in June of 1849, the Adventists had no formal organization. Church records were "in heaven only," based on the claim that if one were baptized, recording angels entered the name in "the book of life."

Convinced he must separate from his worldly associates in his native village, John arranged to work for a blacksmith with the understanding he would be taught carriage making. The apprenticeship proved most unsatisfactory, for the firm's special business turned out to be shoeing the heavy canal horses. The lad's small, slender body weakened under the work of pulling horseshoes, filing and finishing the hoofs, blowing the old-fashioned lever bellows, and swinging a heavy sledge. Added to this was the distress brought on by the unsanitary location of the shop, which stood close to the canal, where adjacent ponds turned into breeding spots for mosquitoes during the summer.

At the end of three months, his system filled with malaria, his strength ebbing, and having received no carriage work as promised, John broke his contract. His pay for the three months' work was his board and lodging and a calfskin apron. But he records: "I kept my little Bible in the shop, and as often as there was leisure I studied the

Scripture, while my employers would perhaps be in a saloon near by across the way. When they were thus away, I would frequently go back into the coal shed and seek the Lord in prayer."

Returning penniless to his mother's home in Victor, John became so ill that his life seemed doomed. "When the ague chills began upon me," he wrote, "I was solemnly impressed that it was my duty to go out and preach to others the precious truths I had learned from the Scriptures; but I tried to throw off this conviction with the thought that a boy not yet seventeen was too young to preach. Then, again, I had not a penny of money, and my clothing was about ready for casting away. When the chill was on, it would be vividly impressed upon me to decide to go out and preach, and my chill would stop. So on the day that I had two chills in one day, I said: 'Lord, break these chills and fever and I will go out and preach as soon as I recover sufficient strength to do.' The chills ceased that very day."

At the close of a nine weeks' siege of malaria the lad was physically weak but fully determined to start out, as soon as possible, in ministerial work. Laboring part of the day digging potatoes, cutting and splitting wood, he still applied himself diligently to preparing talks on Bible truths. In a few weeks he had saved, above his expenses, *one* dollar! This, he felt, would take him where he wished to go. Of his clothes he records: "The neighbor for whom I was working, out of the kindness of heart, gave me a vest and a pair of trousers, partly worn; but, as he was a man seven inches taller than myself, these garments, after cutting seven inches off the trousers, were far from being a nice fit. As a substitute for a dress coat, my brother had given me a double-breasted overcoat, the skirt of which had been cut off."



With this curious outfit and the one dollar he hoped to go into some section where he was unknown and preach. "If I make a failure," he thought, "none of my friends will need to know I made such a venture. If I succeed I will take it as evidence I have made no mistake."

No one but his brother and family knew of his intentions; but, as he was preparing to leave, an old family friend questioned him as to his plans. With reluctance John finally told him of his ambitions. "Thank the Lord!" the friend replied. "That is just what I have expected you to do. When you were only two years old, your father said to me: 'That little fellow is going to help blow the gospel trumpet.'"

The kind brother questioned further: "You have been sick. How are you off for money?"

"I've saved \$1," John replied. "This will pay my fare to Rochester, and leave me twenty-five cents. I'll walk the rest of the way to Kendall Corners, some twenty-five miles."

"This will help you on your way," said the friend, handing him \$3. The encouraging words meant more than the money.

Soon after Christmas, 1848, John started. "I went by train to Rochester," he records, "walked twelve miles to Adam's Basin, tarried all night at my brother's, and on January 1, 1849, walked to Kendall Corners, Orleans County, New York. I knew not a soul in the place. With a parcel of \$5 worth of books which had been given me to sell and use the proceeds in my work, I neared the place, lifting my heart to God that He would open my way."

John had been informed that there were Adventists in the place, but he did not know their names. As he neared the village he asked a man passing in his cutter: "Can you tell me where any Adventists reside in this village?"

"Yes," the man replied and pointed to a house, "there is a family of Adventists living right over there by the name of Thompson."

Thanking him, John went on, and, calling at the house, introduced himself as an Adventist preacher. "They welcomed me heartily," he records, "but eyed me curiously. My heart was raised to the Lord that they would not question me too closely. I feared they would ask me 'how long' I had been preaching. They did not, but instead they said they were glad there could be some Advent preaching in the place. They embarrassed me a little, however, when they asked me to take off my overcoat, for I had to tell them it was the only coat I had on. I was glad to find a good resting place for the night. That was the second night in my life that I had ever tarried away from my own direct relatives or acquaintances." Thus began the fruitful ministry of John Norton Loughborough.

While in Rochester, New York, he heard for the first time a Seventh-day Adventist minister, J. N. Andrews. Within a month he joined the church and began heralding the tenets of this new faith. Less than two years later, June 18, 1854, he was ordained to the ministry—the first ordination by the infant Seventh-day Adventist Church. For some time before going to California he had acted as secretary of the General Conference. Being an indefatigable writer, Loughborough's letters and contributions to the church papers were many in the following years, and are referred to extensively in constructing the story of the church in California.<sup>4</sup>

The overland railroad to California was not yet completed, there being an unfinished gap of five hundred miles between the Union Pacific and the Central Pacific. So it was necessary for the missionaries to make the trip from

New York to Aspinwall (now Colón) by boat, across the Isthmus of Panama by rail, and then by steamer to San Francisco.

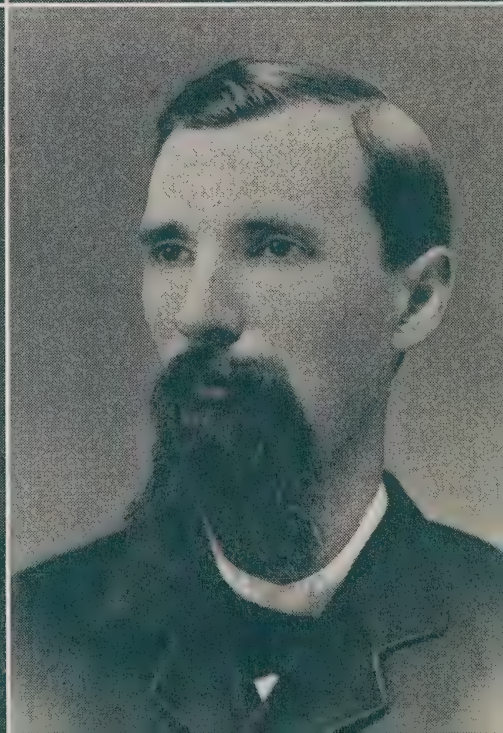
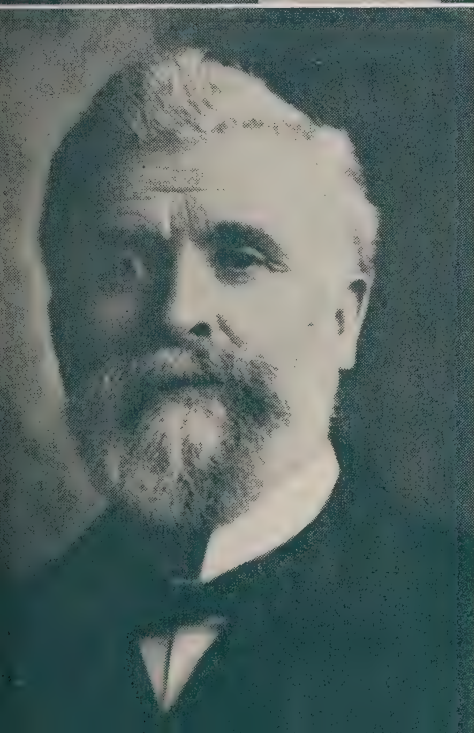
On June 8, 1868, Elder and Mrs. Bourdeau and Elder Loughborough and his son, who was three and a half years old, left for Rochester, New York. Here Loughborough was united in marriage to his second wife, Hattie Newman, Bourdeau performing the ceremony. They waited here for their tent, which was being made in this city to their particular requirements—sixty feet in diameter. The New York Conference had donated tackle and ropes from its worn-out tent, and the Lancaster church made a gift of \$133.50.

While in Rochester they made the acquaintance of a Mr. Peters, who had been across the isthmus three different times. He advised them to get their tickets in New York several days before they expected to sail, suggesting they would obtain the best accommodations on the Pacific Mail. There was another company, the American Line, which ran a boat between the sailings of the Pacific Mail. This created sharp competition on the days between the Pacific Mail's sailings.

"Go to the office of the American Line the day after the Pacific Mail ship has sailed," Mr. Peters told them. "Secure their best figures for their next sailing. With these figures go to the Mail line's office and they will give you good terms—much lower. As for your freight, rather than take it with you, ship it to New York by Wells Fargo, to go as slow freight to California. It will get there about two weeks after your arrival, at a cost of about one third what it would be to go with you."

The advice of Mr. Peters was followed. Tickets bought









on the day of the sailing, cabin fare, on the Pacific Mail were \$160 for adults, and one fourth that amount for Loughborough's son, or a total for the company of \$680. On going to the American Line agent, they were quoted \$125 each for adults and \$32 for the boy, a total of \$548. With these figures Loughborough went to the Pacific Mail agent. Their steamer, "Rising Star," lay at the wharf by the side of the office, and Loughborough was the second person to apply for passage. "The agent took me aboard the ship," he wrote, "and let me select a good room near the center of the ship, and offered to take us all for \$467.50. This was \$212.50 less than we would have paid had we not been advised by Mr. Peters, for we were planning to go to the steamer and secure our tickets the morning of sailing. All this was saved by a trip to New York and return, at a cost of about \$17."<sup>5</sup>

On June 22, 1868, the little group of missionaries left for New York City. Here they spent a day shopping and getting their baggage on the boat, and on Wednesday, June 24, boarded their steamer sailing for Aspinwall. It was stormy the first few days, and most of the passengers were seasick. In a letter written as they neared Cuba, Loughborough describes this sickness as "a living death." "Some men going to California say twenty thousand dollars would be no temptation to them to take the trip again."<sup>6</sup> While they were crossing the Caribbean Sea, he wrote again: "We will need weeks and perhaps months before we can show much fruit from our labors, as it will take time to rest from the wear of this journey."<sup>7</sup>

They reached Aspinwall on Friday, July 3, at nine o'clock in the morning, and were glad to put their feet on earth again. Natives carried their heavy satchels, and two hours later they were on the train crossing the isthmus, a

(Upper) Elmhaven, the home of Ellen G. White at St. Helena, California.

(Lower) The student home, Healdsburg College, photographed in 1887.

distance of forty-seven miles. At three o'clock that afternoon they arrived at Panama and were taken immediately by tugboat to their steamer, "The Golden City," which, due to the shallowness of the harbor, lay anchored about a mile offshore. They expected to be soon on their way to San Francisco; but, instead, the vessel lay at anchor until early the following Sunday morning. This was the largest boat owned by the Pacific Mail, and it waited to take on as much freight as possible, as the next steamship scheduled to sail was a small one.

The Pacific was more placid and calm than the Atlantic had been; their "boat was much larger, the accommodations better, with ventilated rooms, larger assortment of food, and more obliging waiters." So they reached their destination with but slight weariness and in good spirits.<sup>8</sup>

They arrived in San Francisco at ten o'clock in the morning on Saturday, July 18, 1868, having covered the six thousand miles from New York in twenty-four days, less two and a half hours.<sup>9</sup> Merritt Kellogg had given them the address of the St. John home on Minna Street, and there Bourdeau went at once, while Loughborough remained with the family as their baggage was unloaded.

Bourdeau found the few Sabbathkeepers assembling for services, but the meeting was postponed awaiting the arrival of the other members of the party, who in a short time appeared with an expressman bringing their luggage. Both ministers spoke briefly at the service which followed. "Our souls were refreshed," wrote Loughborough, "as this was the first meeting which we had had the opportunity to attend since leaving Rochester."<sup>10</sup>

The St. Johns kindly shared their home with the missionaries even though having no more room than was needed by their own family. The newcomers boarded them-



selves and were more than delighted with the large variety of fruits, vegetables, and grains on the markets. They feasted on these with relish after the boat diet of several weeks. Of their impressions they wrote:

"It seems good indeed to be permitted to sit again at a table of fruits, grains, and vegetables. Fruits of all varieties are offered in the market here; strawberries have been in the market for the past three months. The second growth of the season is now offered. This morning we enjoyed eight pounds, which were purchased at  $6\frac{3}{4}$  cents a pound, about ten cents per quart. Everything here, even to potatoes and apples, sells by the pound. In the line of fruits we now see in the market peaches of three varieties, apples of various kinds, several varieties of plums, four kinds of pears, apricots, cherries, currants, raspberries, blackberries, grapes, figs, etc. We have bought peaches here for about \$1 per bushel, and good cooking apples for the same. Apples have not been long in the market and will be cheaper soon. Grapes will soon sell for from four to five cents per pound. Of vegetables, there is every variety that any market affords. In addition to these, here is the finest of wheat and other grains. And if anyone wishes to regale in imported fruits, here are tropical fruits in great variety. It is strange to us to see so much fruit, and that too, free from worm and blight. As yet, wormy fruit is unknown in this country. . . .

"The city, containing about 150,000 inhabitants, is built on sand hills, and there is much drifting sand in the streets and vacant lots. As there is no rain here from June till October, this sand gets very dry, and, being moved about by the winds, becomes very fine. When the wind blows, the air is filled with these small particles of dust, which are very hurtful to feeble lungs. Some say the sea breeze is so bracing that it hurts consumptives here. Our philosophy of



the matter is that the dust in the air hurts more than the wind.

"For some six months on this coast, the wind blows strongly from the northwest. The breeze commences about eleven o'clock and increases until night. Probably these 'trade winds' are caused by the sea air's rushing in to fill the vacuum made by the intense heat in the valleys. When the rainy season, or winter, comes on, the winds come from the southeast, and bring on the rains. Winters in San Francisco, aside from the rains, are really pleasanter and warmer than the summers. We are, at the time of this writing, comfortable only with such clothing as we wore in Michigan the last of April and first of May. We now design to operate in the valleys, where the weather is warmer, until the fall rains come on, when it will be more pleasant here. . . .

"Our expenses will be heavier than in the States. There, when a preacher goes to a new field, some brother generally meets him at the station and provides for his wants until friends are raised up to care for him; here, we must furnish our own home, pay all our tent hauling, pay for stakes and labor of pitching the tent, etc., etc. All can readily see that for these reasons our expenses must be necessarily greater for the first six months than they would be in the States. Aside from extra expenses in this direction, and rent, which we shall have to pay for our home, our expenses here will be no greater than in the States, with the exception that they must be paid in gold instead of currency. So you will remember when you pay \$1 for the California mission in currency, it counts us only 70 cents, as that is all that is allowed here for legal tender. We think after carefully looking over the whole matter that it is safe to say that \$10 in greenbacks will do no more in sustaining the mission here than five would in a new place in the States."<sup>11</sup>

The missionaries found a letter awaiting them from Ellen G. White. It gave instruction concerning a vision she had had in Battle Creek while they were in the State of New York waiting for the completion of their tent. It concerned the manner of labor in California.

Bourdeau and Loughborough had both labored in the New England States, where great economy was exercised to make, as they expressed it, "both ends meet." The testimony to them said: "You cannot labor in California as you did in New England. Such strict economy would be considered 'penny-wise' by Californians. Things are managed there on a more liberal scale. You will have to meet them in the same liberal spirit, but not in a spendthrift manner." It was their study to apply this instruction. The smallest coin used in California at that time was ten cents.

Several days after their arrival the two ministers were greatly surprised on going to the wharves to find that their tent was among the extra freight put on at Panama to lighten the load of the next steamer coming to San Francisco. They had brought only the hundred pounds allowed each passenger, as there was a charge of ten cents a pound on overweight for crossing the isthmus by rail at Panama. The speedy arrival of their equipment made it possible for them to begin their work sooner than anticipated.

The question of where they should erect the tent was a subject of much study and prayer. At that time a scourge of smallpox was sweeping that part of the state, and they felt that little public interest could be aroused for their meetings as long as the epidemic continued.

The few believers in San Francisco were anxious that the first effort be conducted in the city; but in searching for a suitable lot on which to erect the tent, only one place could be found. This lot belonged to a man who informed

them that he wanted to sell the lot and would not let them have the use of it for less than \$40 a month. "This was a new situation," wrote Loughborough. "I had held tent meetings for fourteen years and never had paid a dollar for the use of the ground on which the tent stood."

This settled the question of beginning work there, and the decision was then made to go out of the city. But where? was the question.<sup>12</sup>

## The First Tent Meetings

SEVERAL weeks prior to the arrival of Loughborough and Bourdeau in San Francisco, a New York newspaper reached California containing an item that two evangelists were about to sail for California to hold religious services in a large tent. When James White had made the call in the *Review* for \$1,000 to finance the venture, one of the city journals grasped it as a news note of interest.

This came to the attention of a company of worshipers in Petaluma, a village about forty miles north of San Francisco. They called themselves Independents, as they had separated from various churches. Worshiping in a plain, commodious hall which they had erected, they appeared to be earnest, devoted people. They devoutly prayed: "If these, O Lord, are Thy servants, give them a prosperous journey, and come Thou with them."

In this company was a Mr. Wolf, to whom apparently the Lord had given impressive dreams which proved of so much practical utility that the company had confidence in them. Following one of their prayer seasons, Mr. Wolf had another striking dream:

Gloom and darkness seemed to have settled over the surrounding country, and as he was contemplating this he saw two men kindling a fire which made a brilliant light and brought cheer to the inhabitants. As his people were rejoicing over the light which had come into their midst, he saw all the ministers in Petaluma come with brush, straw, and tufts of grass, throwing them upon the fire and trying



to extinguish the flames. But it only burned more brightly. While these ministers were busy trying to put out this one fire, the men had started a second, and the attempts to extinguish this were also unsuccessful. This continued until the men had five fires burning, and much light was shed in the hitherto darkness. The ministers had tried in vain to quench the flames of all five of the fires, and finally in council they decided to cease to oppose these men publicly.

Then Mr. Wolf was informed in his dream that these two men were the evangelists who were coming with the tent, and as a company they must help them.

The dream was accepted as from the Lord when he related it to the company, and it was their decision to try to get the evangelists to begin their work in Petaluma. About that time the town was placed under quarantine for smallpox, and no public meetings were held for a few weeks.

Some time later one of their company, a Mr. Hough, was sent in search of these men. On reaching San Francisco, he was impressed to go at once to the Pacific Mail wharf and inquire if a tent had come on their last steamer from Panama. Being informed in the affirmative, he inquired: "Where was the tent taken?"

As he asked the question, the drayman who had moved the tent came into the warehouse. He said he had moved the tent to a number on Minna Street. So in about thirty minutes from the time he landed in San Francisco,—then a city of 50,000,—Mr. Hough was at the door of the St. John home.

Without telling them the circumstances of the dream, he invited Loughborough and Bourdeau to visit Petaluma. This they were glad to do. On the following day when they arrived in the town they were met by Mr. Hough, who said: "You'll stop at my house tonight, but it is arranged for you

to take dinner at Brother Wolf's. I will go with you there, and come after you after dinner."

They learned afterward that this was arranged so that Mr. Wolf could see the two men and know for a certainty whether they were the ones he had seen in his dream. He said to his wife, as he saw them coming with Mr. Hough:

"Wife, there they are! Those are the identical men I saw in the dream!"

This settled the matter with the company, who did what they could in securing living accommodations for the two families and in arranging for the tent meetings.

Petaluma was then a thriving little center of trade, having a population of about two thousand. Living expenses here were less than in San Francisco. Wood was \$6 a cord, while in the city it was \$15. Rents were lower, but food was about the same.

The Independents furnished ground and aided them in putting up the tent, and the local lumber dealer, on being approached, rather reluctantly lent them a thousand board feet for seats. "I don't know about trusting a minister with lumber," he said. "My experience with them has taught me they are rather a risky set of men. At least, we've found them so here in California."

The first meeting was held the evening of August 13 with but forty persons in attendance. This was one of the first public gatherings in the city after the smallpox quarantine was lifted. Seventy-five were present at the second meeting, and at the third more than one hundred. On the first Sunday about two hundred attended the services conducted through the day, and that evening four hundred were present. The crowd was so large it was necessary to roll up the walls of the tent so that the people who stood outside could listen to the discourse.

Among those standing was the lumberman, who apparently was impressed with the sermon, for the following day he told Loughborough: "Elder, you can have ten thousand feet of lumber for further seating if you want it." Later this man was converted to the faith and aided greatly in furnishing material for other tent meetings.

From the first, reports went out that the ministers were Mormons, due perhaps to the fact that they called themselves "elders," a term commonly used by the Mormon leaders. A note appeared in the weekly newspaper, *The Journal and Argus*, correcting the error. In the issue of August 13 there was friendly comment: "Interesting. The tent meeting being held by the Adventists in this place is well attended, and some of the discourses are well worth hearing."

They were early reminded of Mrs. White's letter which had come to them by pony express, telling them they must be openhanded in their work in California. The first Sunday they placed all the books and tracts on a stand in the tent. The tracts were marked one and two cents apiece; but the smallest coin in circulation at that time in California was ten cents, so they had planned to give them away.

At the close of the meeting, however, as Bourdeau handed out his tracts, one man said: "You can't afford to give away books for nothing. Here's a dollar. Give away a dollar's worth for me." Others handed him fifty-cent pieces and quarters. Soon the stand was cleared of its books and tracts, and the people had handed Bourdeau more than the retail price of the stock. Money was plentiful in California at that time, wages were high, and reading matter was scarce.

Four different shipments of books were sold at the tent, and James White wrote asking what they were doing with

all the books. "You are selling more books," he said, "than all the tent companies east of the Rocky Mountains."

Many of their own accord made donations to help meet expenses. "Such a circumstance," the ministers wrote, "never before in our experience took place so near the commencement of a tent meeting." There were a number about Petaluma who were in the Advent movement in 1843, and these listened attentively to the new doctrines presented at the tent meetings.

The following report was published in the *Review and Herald*, September 15, 1868:

"There are some pleasant features connected with tent meetings here, in contrast with tent labors in the States, to which we would call attention. We have no rain here, so everything is dry and nice as on the day we erected our tent. For this reason, a tent here, with care, will last, . . . as it will not rust out or mildew. You have not to spend an hour each day pulling at ropes, tightening and loosening to suit the weather. . . . Again our ministers know what it is to speak and sit in a damp, heavy atmosphere in the tent. There is none of it here. It is just as easy speaking in the evening in the tent as in the daytime, and we sleep in the tent with no more fear of cold than in a house. We have not here to watch the clouds for fear the people will be scared away from our meetings; we have only to watch at meeting time, and see them come in. There has been no rain of any consequence here since April. . . . No rain is expected till the middle of November. . . . A friend who has lived in this place thirteen years has just informed us he has never seen so great an interest manifested in the discussion of Bible subjects in this place before. . . . The church members in this place are some of them already alarmed to see their fellow members flocking out to see our



meetings, and try to keep them away. But these Californians are too independent for the gag law, and say to them: 'Well, you may say what you please, I am going where I think best.' "

By the last of August the opposition from the ministers of other churches in Petaluma began in earnest. The first to speak against them remarked: "If it had simply been the preaching of these men I would have said nothing against them; but their books are in every house." This sentiment was echoed by others, among them Charles Mock, leader of the Independents, who had been very friendly until the Sabbath question came up for discussion and some of their members embraced this doctrine. Then he and Mr. Wolf, who had had the dreams, turned away.

The tent meetings closed October 18. Twenty had accepted the teachings, a Bible class and a Sabbath school were organized, and the new converts had indicated their willingness to contribute financially to the furtherance of the work.

When the meetings closed, Loughborough met with a few of the believers at the St. John home in San Francisco. Among them was Merritt G. Kellogg, who had just returned to California. The denominational tithing plan for the support of the ministry was laid before the believers. Many of the converts pledged as high as \$100 a year to support the work.

The comparative success of the first effort was an encouragement to the ministers, as it would mean much to the future prosperity of the cause. It was natural for people to look upon the message with caution, as other sects had arisen only to prove to be failures and to bring religion into disrepute.

## Into the Sonoma Valley

IN 1868, when Seventh-day Adventism was introduced in Sonoma County, there were no railroads in that section of the country. Farmers hauled their wheat and other produce from all parts of Sonoma and Mendocino Counties to Petaluma to be marketed. Often this distance was so great that, not being able to return to their homes the same day, they remained there overnight. Many took advantage of the opportunity to attend the tent meetings, and the word was thus spread throughout the country. Among those who listened to the story were some who had heard the message in the Eastern States—William Nichols, T. H. Starbuck, and a Mr. Dumars of Windsor, a little country village twenty-six miles to the north. These men persuaded Loughborough and Bourdeau to hold their next series of meetings there.

While the opposition they met in Petaluma was intensified in Windsor, and although the meetings were held during the rainy winter months, yet there were sometimes as high as two hundred in attendance, and the effects of the meetings were far-reaching.

By January 1, 1869, fifty meetings had been held in Windsor, fifty dollars' worth of books sold, and a dozen persons had accepted the Sabbath truth and were organized into a Bible class and Sabbath school. Among the number were two physicians, Dr. Krieschbaum, and Madame Parrot, the latter a French lady who was a graduate of a medical college in Geneva, Switzerland. The families of the

three men who had invited the ministers to come to Windsor, and a J. F. Wood, who had recently come from Walla Walla, Washington, as he said, "to get rid of the Sabbath," were among the converts. Shortly after this, the Woods returned to Walla Walla and organized a company.

It was while Abram La Rue was chopping wood for one of the Seventh-day Adventists at Windsor that he read some of their literature. He attended the meetings, was baptized, and later became the first Seventh-day Adventist missionary to China, giving his life to the spreading of the gospel by the printed page.

Another convert was Aaron Miller, whose children later became prominently connected with the denominational work.

During the Petaluma meetings, the acceptance of the message by one of the converts, a Mr. Lyttaker, had meant the dissolving of his business partnership with an Englishman who also was interested but did not accept the Sabbath truth. But Lyttaker and his family made the decision to keep the Sabbath. He traded his home and furnishings in Petaluma for a farm of about forty acres five miles west of Santa Rosa on the road to Guerneville, a thriving sawmill town. Over this road many teamsters were passing daily with lumber.

Lyttaker had saved an anvil, bellows, and a few tools with which to do his own farm repair work, and he had constructed a little cabin in which he placed his forge. The teamsters began leaving work for him to do, and before long the demands necessitated his enlarging his shop and hiring a man to help him. Soon he had a better business than when he was in Petaluma. He urged Loughborough and Bourdeau to hold a series of meetings in the Blakely schoolhouse, near his home.

Responding to this invitation on January 31, 1869, Loughborough left Petaluma on horseback in the rain, riding the sixteen miles to meet his first appointment that evening. During the thirty-five discourses which followed, the people showed a lively interest, and it was necessary to move to a larger school building in the Piner district a short distance away. Here meetings were continued until April 8.

While conducting these lectures, a noted revivalist of the Christian denomination was holding meetings in Santa Rosa, and as some of their members in the Piner district were accepting the Sabbath truth, he became quite bitter in his denunciations.

One Sabbath, with his long beard buttoned inside his big coat, hoping thus to disguise himself, he came to the forenoon service. But, unable to contain himself, at the close of Bourdeau's discourse he arose, made himself known, and challenged them to debate, inferring they would not dare to meet him. However, the challenge was readily accepted, and it was finally arranged that a two-day discussion on the perpetuity of the seventh-day Sabbath would begin the following Monday at the Piner schoolhouse.

It was a rainy day, but the people assembled in such numbers that the schoolhouse could not hold them, and they quickly moved to a near-by barn. Loughborough later wrote: "The Lord gave me great freedom in defending His truth." In the course of the debate, his opponent remarked in desperation: "I can beat the elder in 'hollering,' if in no other way."

The following day was fair, and the crowd was immense. Said the *Sonoma Democrat*: "Everything that could run on wheels went out to the second day of the debate." It was the opinion generally expressed that the ministers at Piner had been misrepresented. This brought a change in the



attitude of the people of Santa Rosa toward them, and it gave the ministers the opportunity for which they had been waiting—a favorable opening to begin work there.

Going down the main street of Santa Rosa two days after the debate closed, Loughborough was hailed by doctors and merchants. The town dentist asked him: "Aren't you going to bring your tent here next? The whole town is stirred by that debate and want to hear what you have to present." Many urged them to take advantage of the opportunity. One doctor went with Loughborough to obtain a lot on which to erect the tent, and rooms in which the family could live. Lumber for seats was offered without cost. The editor of the county paper said: "Elder, my paper is open for you to say anything you wish about your meetings."

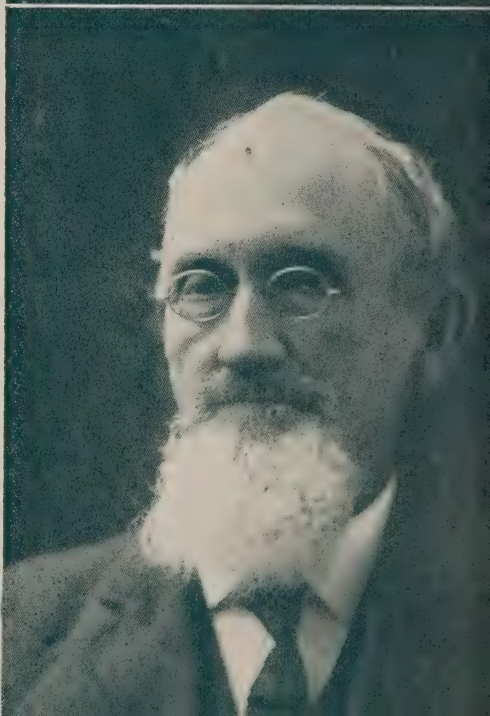
"So we decided to erect our tent in Santa Rosa," Loughborough wrote, "deeming it better to enter the city on full tide than to seek another place where both wind and tide might be against us."

The day after closing the meetings at the Piner school-house, April 9, the mission tent was erected across the road, and the first general gathering of the believers in the state was held. There were about sixty Sabbathkeepers present from the various companies in Sonoma County and two from San Francisco. The religious and business meetings were an inspiration to the new converts. They also formed pleasant acquaintances which brought a closer bond of unity to them.

On the morning of April 11, their first baptismal service in the state was conducted on the near-by farm of a Mr. Lee, where a large company of people assembled on both sides of a stream and listened to a short sermon and witnessed







the rite of baptism administered to fifteen persons by Loughborough.

Later the members formed a temporary state organization, as they were not yet organized into churches. They elected the following officers: President, D. T. Bourdeau; secretary, J. F. Wood; treasurer, J. N. Loughborough; executive committee: D. T. Bourdeau, Merritt G. Kellogg, and John Bowman.

"As far as we can ascertain, about forty in this section (Piner district) have come out on the Sabbath," stated Bourdeau in his report. "When we came to Petaluma we knew of but one in this county who was keeping the Sabbath. Now we know of at least seventy-five."

Men and women whose courage helped build the church: Ann Stanley Kellogg, Elder and Mrs. D. T. Bourdeau, S. N. Haskell, John B. Judson.



## At Santa Rosa and Healdsburg

SOMETIME when you are in San Francisco and want to take a pleasant day's drive, you might cross the mile-long Golden Gate Bridge to the charming little city of Sausalito, built on the hills overlooking the bay. Ten miles farther north you would reach the county seat of Marin County, San Rafael, at the foot of Mount Tamalpais. There begins the famous Redwood Highway; but you must drive one hundred miles before you are among the big trees which give it the name. Following this highway, you will reach Petaluma in less than an hour. And if you have time you will leave the highway a short distance, long enough to visit the Valley of the Moon, made famous by Jack London. The time will pass quickly as you drive through rich agricultural country, with its orchards of apples, prunes, pears, and its vineyards and hop fields. The county seat of Sonoma County is Santa Rosa, of historic interest because it was the home of the great horticulturist, Luther Burbank, and there in his garden under the cedar of Lebanon is his grave.

Santa Rosa cradled the new church in California. If you will walk a few blocks from the county courthouse you will find the site of the first Seventh-day Adventist church west of the Rocky Mountains. It has been superseded by a larger and more modern building. The original structure, 30 x 60 feet, which Bourdeau dedicated November 21, 1869, withstood the earthquake of 1906 when the rest of that part of the town was completely ruined.

Actually it was persecution which hastened the laying

of the foundation of that first church a little more than a year after Loughborough and Bourdeau reached California.

The large pavilion tent was erected on the site of the present church April 22, and meetings were continued until June 6. During this time a series of fifty discourses was given, forty were baptized, and tithes were turned in to the amount of \$461.50.

Two remarkable cases of healing were witnessed during that time, which served to greatly confirm the teaching on spiritual gifts. One was that of a previously mentioned convert, Dr. Parrot of Windsor. She had been taking care of one of the sisters in the Piner district, Mrs. Skinner, who was seriously ill; and before returning to her home in Windsor she wished to visit the Loughboroughs in Santa Rosa.

Preparing for the trip that evening, the Skinners had saddled a horse considered safe and gentle. The son, Oliver, who boasted he was an infidel, was to ride with Dr. Parrot on another horse and bring it back. For some unknown reason, when Dr. Parrot mounted, the horse furiously reared and pitched. It threw her to the ground, and then fell on her, the saddle striking across the doctor's arms and chest with such force that it bent the horn out straight. Fearing that she was dead, friends picked her up and carried her into the house. But after laying her on the bed she regained consciousness. When someone suggested sending for a doctor, she replied in a whisper: "No! a doctor can do me no good. Send for the ministers at the tent. If they come and pray for me, the Lord will heal me."

Oliver hurried to Santa Rosa, reaching the tent as the service was beginning. Quite a large congregation had assembled, and, deeming it unwise to disperse them, Loughborough and Bourdeau decided to make the trip early the next morning.

Before dawn, accompanied by Mrs. Loughborough, they started the trip by wagon and team lent by one of the brethren. On reaching Skinner's, they found it had required the attention of four individuals to care for Dr. Parrot through the night. Her condition was so grave that if she moved in the least she fainted.

In a scarcely audible voice she said to the ministers: "Anoint me and pray, and the Lord will heal me."

Hoping that she might be at least so far relieved of pain that she could be moved on a bed in a wagon to Santa Rosa, Mrs. Loughborough anointed her, and by prayer they commended her to the Great Physician.

Finally Dr. Parrot began to pray with a strong voice, clapped her hands, and said: "I am healed." She arose, dressed herself, and walked to another bedroom to see Mrs. Skinner, and later assisted in getting the dinner. Then she rode in a chair placed in a lumber wagon into Santa Rosa, where she attended the evening service, free from all pain.

The infidel son had been one of the four who with difficulty kept her alive during the night, and he was astounded when he saw what was done in answer to the simple prayer of the Lord's servants. He became a good witness to the many inquirers, among them the minister of another church who had proclaimed that the day of miracles was in the past.

The infant church was not left with but one demonstration of the Lord's willingness to heal. A young woman whom the citizens had known to be a bedfast invalid for several months was hopeful of healing. Her husband's mother and father had attended the tent meetings and accepted the teachings, and the invalid had greatly regretted her inability to enjoy the service. Finally she requested the ministers to come to their home and explain the message to her. So during the month of May of that year, Lough-

borough and Bourdeau visited the family each week, and, while she lay on her couch unable to sit up, they gave a synopsis of their discourses, beginning with Daniel 2.

At the end of May a baptism of the new converts was to be held in Santa Rosa Creek, which was but two hundred feet from this invalid's door.

"I, too, want to be baptized," she said.

"How can you be?" her husband replied.

She answered with tears: "The Lord has heard my prayers and forgiven my sins, and He will give me strength to be baptized."

Seeing that she was full of faith and intent on being baptized, Loughborough and Bourdeau told them to dress her for the occasion, seat her in a chair, and let the men lift it into the wagon and drive into the water. Then the men set the chair with her in it into the water, and Loughborough took hold of one side and Bourdeau the other and carried her to a proper depth in the water. When the formula of baptism had been said, they immersed her. As they raised her from the water, according to Loughborough's account, "she shouted, 'Glory,' her face shining with the glory of God. She walked to the wagon without assistance, got into it without help, made her own change of dress at the house, prepared dinner for the company, and declared herself free from all her illness."

Great was the astonishment of the people on the following Sabbath to see this young woman come to the meeting in a lumber wagon, sit on the hard board seat all through the service, ride three miles to her brother-in-law's, return to the evening meeting, and at its close go home again in the uncomfortable lumber wagon. Loughborough further records: "She was healed, and from the day of her baptism did her own housework."



At the urging of the Windsor brethren, the tent was moved from Santa Rosa to Healdsburg, a trading post six miles north of Windsor, and sixteen miles north of Santa Rosa. During these meetings the teachings were continuously opposed by the ministers of other denominations, some calling them Mormons, others classing them with "haranguing Millerites." But in spite of these attacks the interest increased.

The most bitter opposition came from some of the parents of those who had already accepted the message. Attending only a few of the meetings, they had an indefinite idea of what was taught, and they reasoned: "Surely these men are Mormons, for they believe in the perpetuity of spiritual gifts the same as the Mormons do." These people were emigrants who had come overland to California, via Utah, and were prejudiced against those people.

Loughborough met the most violent opposition when he attempted to meet a Sabbath appointment with the believers at the Monroe schoolhouse not far from the Piner district. This was after the meetings had started in Healdsburg, where Loughborough had given a discourse on Daniel 2 to a tent full of people on the first Friday evening. After the meeting he had ridden six miles with some of the believers to Windsor, where he remained overnight. Early Sabbath morning they had fitted him out with a saddle horse to ride to his appointment eight miles away. Within a mile of the schoolhouse he met a Mr. Cooper, brother-in-law of one of the believers, with a load of wood going to Santa Rosa. Hailing Loughborough, he called out:

"Elder, you're going to have trouble today. Old Morton says he'll not let you into the schoolhouse. I'm goin' along with my load, and I'll wait to see what happens. Morton's in a rage and may harm you."

"I'm not worried," replied Loughborough.

Arriving about ten o'clock, Loughborough tied his horse back of the building and with Bible and hymnbook in hand walked into the schoolhouse, where he found the sisters assembled. The men were in the road in front of the building with Morton, who was talking in such an excited manner that he had failed to note Loughborough's arrival.

"Loughborough shall not go into that house today," roared Morton.

"He's in there right now," replied one of the men.

In a rage Morton rushed into the building, grabbed Loughborough's arm with a fierce grasp and shouted: "Get out of this house, you liar, you thief and blasphemer." Pulling and pushing, he sent him into the road.

Calmly Loughborough spoke: "Morton, what do you mean by these charges?"

"You lied in quoting Scripture that the wicked would be burned up root and branch."

"Those are the words of Malachai 4:1," replied Loughborough.

"You're a thief; you stole my son." (Morton's son was one of the recent converts.)

"I've not stolen your son. He, with others, listened to what we have preached and followed his own convictions."

"You're a blasphemer, saying the soul is not immortal."

Loughborough replied by quoting scriptures concerning immortality, which only angered Morton the more. Swinging his cane over Loughborough's head, he shrieked: "You're only Mormons."

Then the afore-mentioned Cooper stepped up. "These men aren't Mormons. I'm one, and their teaching is very different from the Mormon doctrine."

He knew that the Mormons believed in the immortality

of the soul, the conscious state of the dead, and that they observed Sunday as their day of rest; while these ministers were teaching that the dead are unconscious, that man is mortal, and that the seventh day is the Sabbath.

By this time some of the worshipers were much excited. One, a "forty-niner" who had been something of a fighter, pulled off his coat and came up to Loughborough, saying:

"Elder, let me pitch into that man. He shan't abuse you so."

"Just keep your coat on, brother," replied Loughborough, "and let him alone. He's really helping more than hurting us."

One man turning to Morton said: "It's a good thing this didn't happen a few weeks ago. I profess to be a Christian now and don't believe it's right for a Christian to be angry. Six weeks ago I'd have laid you on your back for talking this way to the elder."

"How is it," Loughborough inquired, "I'm turned out of this house when I was invited here by two thirds of the trustees?"

"I'm one of the trustees," replied Morton, "and one who consented has changed his mind."

"Well, it's a fine day," said Loughborough. "When the rest get here, we'll have our meeting under the shade of some of these live oaks. I've no ill will toward you, Mr. Morton. I wish you well. Some day you'll learn you're mistaken in your opposition."

By this time all the Sabbathkeepers had arrived, among them Morton's son; and having obtained permission to hold the meeting in the adjoining field, Loughborough bade the angry, scolding man a pleasant "Good morning" and marched the company to the shade of the wide-spreading branches of a great live oak tree, a few rods from the road

where many teams were constantly passing. The news of their treatment spread throughout the country and led to calls for meetings in other places.

It is interesting to note that Mr. Morton spent his declining years with his son in Orange County, California, and before his death confessed:

"Son, the sorriest day of my life was the occasion at the Monroe schoolhouse on June 12, 1869."

At the close of the meeting under the live oak a Mr. Hewitt called Loughborough aside:

"I see, Brother Loughborough, they are going to try to shut us out of everything," he said. "We must have a meetinghouse of our own. I'll give the church a deed to the two lots on which the tent was pitched in Santa Rosa and \$500 in cash besides."

"Well, this is Sabbath," Loughborough replied. "We won't build meetinghouses today."

Later another brother, Mr. Walker, a contractor and builder, spoke to Loughborough:

"The way things are shaping up we'll have to have a meetinghouse of our own. I'll superintend the job of erecting it and give \$100 in cash besides."

And so they came one by one until the sum of \$1,340, besides the work, had been promised. Mr. Hewitt further promised to meet the balance of the bills when the rest had done what they could.

As the schoolhouse at the Piner district, two miles away, had been built with the idea that it could be used for religious meetings, it was felt there would be no objection to their holding services there the following Sabbath, and the meeting was appointed.

On returning to Healdsburg, Loughborough found that Bourdeau was meeting with increasing opposition. On Fri-



day Mrs. Loughborough said to her husband: "I'm deeply impressed there is trouble ahead of you at the Piner schoolhouse tomorrow. I'm going with you."

So after giving the discourse Friday night, Loughborough and his wife, with their young son, rode with some believers to Windsor and tarried with them overnight. Leaving before breakfast Sabbath morning by horse and buggy, they reached the Skinners' home by seven. Here they learned that a Mr. Peugh, father of two of the recent converts, had imbibed the sentiment of Morton that the ministers were Mormons, and he was greatly enraged against them. He had nailed fast the windows and doors of the schoolhouse, sharpened a huge butcher knife, which he attached to his belt, and, carrying a club, vowed he was going to waylay Loughborough when he came into the neighborhood.

Chancing to look out the window after breakfast, Loughborough spied Peugh coming up the road. Apparently he had not anticipated their arrival until shortly before the appointed hour. Calling the others in the house, Loughborough watched the man as he passed up the road over which they had just come from Healdsburg. "Hope he'll have a good time up the road waiting for me," observed Loughborough.

Combative Oliver Skinner armed himself with a loaded pocket revolver, vowing: "If Peugh puts Loughborough out of that schoolhouse today, he'll do it over my dead body." Opening the schoolhouse, he stood guard during the meeting. Near the close, Peugh came into the schoolyard; but sensing that his plans had gone awry he did not venture near the building. After the services a cordon of the believers formed about the angry man until the Loughboroughs were off the grounds.

The following week, Peugh, who was not even one of the school trustees, went before the grand jury to make complaint and request that the preaching be stopped. On learning of his unlawful procedure in closing the schoolhouse and the threats he had made on Loughborough's life, the judge said:

"Mr. Peugh, you'd better go home and keep quiet, for by your own course you have laid yourself liable to prosecution."

This served to cool Peugh's wrath, and a meeting was arranged at the schoolhouse for the following Sabbath.

"He can have the house to fill his appointment," Peugh stated, "but we'll have a district school meeting at one o'clock Saturday to decide whether he can have it again."

As Loughborough came up to the schoolhouse, he saw official notices posted that the school meeting would be held. Peugh met him with the pleasant greeting: "Elder, it's all right to have your meeting here today; but you see there's a school meeting appointed for one o'clock. Yours will have to close by that time."

Assuring him that it would, Loughborough went ahead with the service, Peugh and several of his friends attending, as the school meeting was to follow immediately.

The Piner schoolhouse was closed against them, but it served only to stimulate zeal in the erection of the church building in Santa Rosa. Mr. Peugh afterward admitted his mistake. "If anybody has good religion," Peugh said, "it's the kind Loughborough has."

During the summer of 1869 the missionaries endured much verbal persecution from ministers of other denominations. Articles appeared in papers against them, many sermons were preached misrepresenting their teachings, and they engaged in further debates to defend their views.

One evening at the close of a hot July day, when he returned to Healdsburg from Santa Rosa, where he had spent rather a grueling day with some of the belligerent ministers, Loughborough was handed a copy of the *California Christian Advocate*. In this the editor gave notice of the tent meetings in Healdsburg, and in an article compared the Adventist ministers' effort with what he called the "Millerite movement of 1843-4." It said further:

"Back there they harangued the crowds that came out to hear on prophecy. Finally they set the time for the Lord to come, and on the appointed day, in their ascension robes, went into the graveyards, and some climbed up on their housetops. The Lord did not come, and that work was all a failure. . . . This movement in Healdsburg is of the same character. The men conducting the meetings neither preach nor pray, but simply harangue the gaping crowd on prophecy. They have books to sell on Daniel and Revelation. The people need not fear that anything permanent will result from this excitement. It will all soon be over and pass away as did the Miller movement."

A few weeks later, as Loughborough was sitting in the tent, the United States mail stage drove up, and the driver called out: "Elder, here's a letter for you folks." Taking it he saw the address, "To the Elders at the Tent in Healdsburg, California." Upon opening it, Loughborough found the following sent from Gold Hill, Nevada:

"Excuse me for addressing you as 'The Elders at the Tent,' for I do not know your names. You probably saw the article in the recent number of the *California Christian Advocate* reporting your tent meetings in Healdsburg. In that article it said you had books to sell treating on the book of Revelation. Now for twenty years I have been studying that book, and I have written to New York, Philadelphia,

and other places to get some treatise explaining it; but have failed. I wish you would forward to me by Wells Fargo Express one of the books that you are selling on Revelation. Send it C. O. D., and I will remit the pay and be greatly obliged to you.

“WILLIAM HUNT.”

As he finished reading this, Loughborough commented: “Here we have a verification of the scripture, ‘We can do nothing against the truth, but for the truth.’ That thrust against us has made a call for the truth.”

He made up a package, enclosing with *Daniel and the Revelation* several pamphlets and tracts which he thought would be helpful. Rather than send this by express, which was high, he mailed it. Then he wrote a long letter explaining the views of the Adventists, and what they were doing. He described the weekly paper, *Review and Herald*, and the other available books, adding that if Mr. Hunt would send \$2.50, it would cover the cost.

Later Loughborough received a letter from Mr. Hunt. He had read all the literature and was starting to read it the second time. He ordered the *Review and Herald* for a year, and the books that had been mentioned. “I send you, by Wells Fargo, \$20,” he wrote. “Take out the pay for the paper and books and put the rest in your pocket for yourself.”

In reply, Loughborough sent the requested literature, calling attention to other books he would need, also telling Mr. Hunt that he would hold the balance of the \$20 to his credit for other books, and what was left could be used for the expenses of the meetings, if he preferred, as Loughborough did not wish to take it for himself. Soon after, another \$20 came by Wells Fargo to apply toward the expense of the tent meetings, with a letter expressing thanks for the further articles.



This correspondence continued until Mr. Hunt had a copy of everything published by the denomination, and he further wrote: "I don't want to lose your whereabouts. When you leave Healdsburg, be sure to give me your post-office address." Loughborough replied if he were inquiring with the idea of sending more money, he did not wish him to think he must sustain the work in California; he should consider his own circumstances and not discommode himself to aid them.

In response to this came a third \$20. "I think I had better get some of my means where it will do some good," he wrote.

Early in September the large tent was moved to Sebastopol, seven miles west of Santa Rosa, and during the series of sixty meetings held there the work on the church building in Santa Rosa was started. Nine o'clock in the morning, October 11, was the date fixed by Loughborough when the workmen were to witness the laying of the foundation of the 30 x 50 church. Accordingly, he and Mrs. Loughborough drove the seven miles to Santa Rosa and reached there at the appointed hour, to find to their astonishment that the foundation had already been laid, with joists in place for the floor.

"How is this?" he said, "I thought you wanted me to see you lay this foundation."

"Well," they said, "we got here early, and thought we might as well go to work as to stand around waiting for nine o'clock to come."

"But look here," said Loughborough, "if my eyes aren't deceiving me, that foundation is more than fifty feet long."

"Do you think so?" asked someone.

"It's sixty feet long," said Loughborough. "How's that, when it was voted to make it fifty?"

The head builder, Mr. Walker, stepped up. "When we got together and measured it off we all agreed 30 x 50 would be too small. So we added ten feet, agreeing among ourselves we would meet the expense of the extra length."

Loughborough could only reply: "California style of liberality! Surely no objection to an extra ten feet if you're willing to pay for it."

It was decided not to plaster the building that season since it was late in the fall; but it was enclosed and the seats which had been used in the tent meetings were placed in it temporarily. A two-day meeting was held there November 22, 23, 1869. Elder Bourdeau preached the first sermon from the text: "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

## Smallpox and Converts

**D**URING the winter of 1869-70 the two Seventh-day Adventist ministers held meetings in the San Francisco region. In the spring the Bourdeaus made plans for their departure, for they had both been under increasing conviction that they should work for the people of their own nationality, the French.

Financially the mission had become self-sustaining. To save expenses, the families had lived together during the twenty months of their sojourn—the Loughboroughs, with their son, now five years old, and the Bourdeaus, with their baby daughter, Patience, born in November, 1869. It was agreed among them that they would not appropriate to themselves any profits that might accrue from the sale of books. They would send this to the General Conference to apply on what had been paid for their transportation from New York to San Francisco. What was their surprise to find that the accounts exactly balanced!

They were aided in the profit on the literature by the exchange. Their books came by freight from Battle Creek via New York and Panama and were paid for in greenbacks, but sold in California for gold and silver. For the first few months there was a difference of thirty cents on the dollar, and in later months ten cents. But as they were given but a 25 and 35 per cent discount, it required a large sale of books to make a profit equal to their traveling expenses.

When they had come to California, there was but one family of Sabbathkeepers; now there were more than one

hundred believers. Four churches had been established, the opposition of other ministers was subsiding, the press was favorable to them, and in general the work was commanding respect of the people.

On April 18, 1870, Loughborough assisted the Bourdeaus in arranging for their long trip to Battle Creek on the railroad. The following morning they parted at the Oakland station—the Bourdeaus returning to the General Conference headquarters, Loughborough to his expanding field of labor.

Early that spring, Merritt G. Kellogg moved his family to Santa Rosa, where he assisted Loughborough. In May they took the tent to Bloomfield, fourteen miles southwest of Santa Rosa. But within a month an epidemic of the dreaded smallpox broke out. Some of the victims died, and many were exposed to the disease before they knew what it was. Nearly half of the inhabitants fled in terror from the town. All public meetings were prohibited, so the tent was taken down and stored.

The story of this incident was related to the writer by Elizabeth Judson Roberts, at her home in the San Pasqual Valley, San Diego County:

“The memory of those days, which were kept alive by hearing my parents repeat them, are still vivid in my mind, though I was but five years old at the time. My father settled in Sonoma County, at Bloomfield. He did not belong to any church, as he could never reconcile his idea of a just God with the theory of eternal punishment for the wicked.

“I still remember the terror which spread through the settlement when smallpox broke out, for it was a terrible thing in those days. Many families fled, leaving stricken members to die without care. All the ministers left town, with the exception of Loughborough, Cornell, and Kellogg.



They remained, took care of the sick, buried the dead, and instructed those who were well how to care for themselves.

"After the epidemic abated, the ministers again put up the tent, the meetings were resumed, and people crowded into the tent—among them my father. When he heard the sermon on the state of the dead he made the decision to accept the belief and to join the church. I remember the day my father was baptized. The services were held on the bank of the river on our place, and I can still see the willows waving in the breeze as we all sang, 'Shall We Gather at the River?' and my big, strapping, six-foot father standing in the water beside little Elder Loughborough, who baptized him."

John B. Judson had been delegated as a lay preacher by Loughborough, and when he moved his family to the San Pasqual Valley in 1875, he was the first recognized church worker south of the Tehachapi Pass.

Many will recognize the name of Elizabeth Roberts as a writer who has delved into the Indian lore of that section of California. Her popular stories of pioneer days have appeared in *Our Little Friend* and *The Youth's Instructor*.

One evening while speaking in Bloomfield, Loughborough noticed a stranger in the audience who gave close attention to the sermon. After the service one of the brethren introduced him to the minister.

"Here's a man from Nevada who wants to talk with you. He's stopping at our lodginghouse."

"And is his name William Hunt," questioned Loughborough, "with whom I've been corresponding for more than a year?"

"Yes, I'm the man," said the stranger. "I've come to spend a few days before leaving the States. I'm on my way to New Zealand—or perhaps the diamond fields of South Africa if things don't turn out too well there."

Mr. Hunt spent five days with them, but before leaving said to Loughborough: "I want that pair of charts [prophetic and law] you've been using in the meetings, and any books I haven't already purchased."

"You'd better take a new set of charts," Loughborough suggested, "that are not on rollers. They'll be nicer than these soiled ones and easier to carry."

"No, I want these," he replied. "You can take them off the rollers and I'll pay you the price of new ones to replace them."

"I'll probably never see you again," he said before his departure. "But you'll hear from me if I get through safely. By the Lord's help I shall faithfully obey the truth."

It was almost three years before word came from Hunt. He was in South Africa, and through the literature he had distributed, some of the people became Seventh-day Adventists. Among them was a Mr. Van Druten, who later sent money to the United States to help defray the expenses of a missionary whom they most urgently requested. Another was Peter Wessels, whose family was among those who discovered diamonds at Kimberley.

In July of 1887 the first group of missionaries to Africa—D. A. Robinson and C. L. Boyd, and their families—arrived in Cape Town from the United States.

On the plea of the believers for further public efforts in Petaluma, Sebastopol, and near-by Green Valley a series of lectures was given in each of these places in the fall of 1870. During this time the second church was built in a central location in the valley.

In January of 1871 a strong appeal was made to the General Conference by the California mission for a minister to assist Loughborough. The mission was self-sustaining and had a reserve fund of several hundred dollars in the

treasury. At the fourth session of the California state meeting, held in Santa Rosa in May of that year, the request was repeated.

At this gathering, where about one hundred believers were in attendance for several days, plans were laid for the organization of a Tract and Missionary Society, its object being to furnish printed matter to the auxiliary societies formed in each church. Every church member was encouraged to become an active missionary by lending or giving away tracts, pamphlets, or books to such as might be induced to read them; and each society was to report quarterly. This movement became a strong factor in interesting many people in the tenets of the new faith.

## From San Francisco Into Yolo County

IN JUNE, 1871, approximately three years after his arrival in San Francisco, Loughborough began his first series of meetings in the metropolis. A marked interest in Bible prophecies had been stimulated during the previous winter through the preaching of Miles Grant, a First-day Adventist from New England. On his departure, his fifty or more converts, not wishing to join the Methodist Church as he had advised, organized into a separate society. At times the Seventh-day Adventist believers met with them, and Merritt G. Kellogg preached occasionally at their services.

When this newly formed society learned that the advent faith had been taught on the west coast before, not only by J. V. Himes, a disciple of William Miller, and Phineas Smith, a First-day Adventist, but for three years by the Seventh-day Adventists in Sonoma County, they were eager to have Loughborough hold tent meetings in their city.<sup>1</sup>

In the spring conditions in San Francisco appeared favorable for such an effort. Crowds of people were attending meetings conducted by Eastern revivalists, attracted apparently by the large tent in which the services were being held. Loughborough and Kellogg seized this opportune time to erect their tent on a lot on the south side of Market Street between Fifth and Sixth, which Kellogg had obtained without charge.

On June 16 the opening sermon was given to a large



audience. The next evening they were joined by M. E. Cornell, a successful evangelist from the East, who was sent by the General Conference in response to the urgent requests for assistance. The San Francisco *Evening Bulletin* of June 17, 1871, records: "The Adventist meetings . . . draw an audience of several hundred."

The latter part of July the cold, northwest trade winds blew so fiercely down Market Street that the meetings were transferred from the tent to an old Baptist church on Harrison Street near Sixth. Here they continued until September 9. The meetings were then held in a store building in the central part of the city, at 113 Minna Street, until February, 1872.

More than seventy new members attached their names to the church covenant; and a total of \$1,100 was pledged in tithes in one year toward the advancement of the message. Collections amounted to \$510.

The sincerity of the new converts was evidenced by their liberality. One woman sold a diamond ring for \$100 and gave the proceeds to the Tract and Missionary Society; others had gold rings and trinkets melted and the bullion turned into money which was given for missionary work.

One of the converts was Mrs. Moore, mother-in-law of the lieutenant governor of the state, who, with his family, was present at her baptism.<sup>2</sup>

A short time later Miles Grant returned to his little flock in San Francisco and challenged Loughborough and Cornell to debate on the Sabbath question, with the result that those who had already identified themselves with the new Seventh-day Adventist Church were more fully confirmed in their faith, and others whom Grant had hoped to retain took their stand firmly with the new believers. One of these was Wesley Diggins, who remained a staunch member and

supporter of the church until the very day of his death.

Loughborough spent the late winter and spring of 1872 among the new churches in the state, while Cornell followed up the work in San Francisco. The winter was a wet one, and the meetings they had planned were postponed because of floods. "This has been the hardest winter ever experienced in California by the oldest settlers," wrote Loughborough. "More rain has fallen the past winter than in all the previous winters I have been here combined. Our heavy rains here have been snow upon the mountains, so that we have had no overland mail for four weeks in consequence of snow blockade. . . . News this morning is that eight passenger trains will arrive in San Francisco tomorrow night."<sup>3</sup>

In April, 1872, a regular session of the California state meeting was held at Santa Rosa. This was well attended by the Sonoma believers and those newly come into the faith in San Francisco. At this time a report was given on the maintenance of the work in California.

In the East the General Conference had raised \$1,755.24 to procure a tent. Laborers had been sent to California and now the tithes were ample to carry on the work. After paying the laborers for the year, there was still \$500 in the California treasury. It was voted unanimously by the believers to send \$300 of this fund to the General Conference to aid them in further mission work. Pledges were also made for funds with which to establish a health institution, a publishing association, and a \$10,000 book fund. Pledges mounted to \$1,500 to be paid January 1, 1873; by February, 1873, the sum of \$1,925 had been paid!

At this meeting a vote was taken to invite Elder and Mrs. James White to spend the winter of 1872-73 in California. The money, pledges, and invitation were forwarded to the

General Conference in Battle Creek. This did much to bind the hearts of the Eastern believers to the work in California, and it resulted in a visit of the Whites the following year.

It was also decided that Cornell and Loughborough should hold their tent effort during the summer of 1872 in Woodland, the county seat of Yolo County, some fifteen miles from Sacramento. Merritt G. Kellogg and Jackson Ferguson were granted ministerial licenses, and they, too, were to labor in Yolo County.

Loughborough and Cornell arrived in Woodland on May 21, 1872. This thriving trading center had a population of about 2,000.

The two strangers obtained lodging with a Judge Johnson, and the following day they obtained a strategic lot opposite the courthouse. Here they pitched their tent and held their first meeting. Coming so suddenly, these ministers caused considerable excitement, and the tent was crowded the first night.

Attracted by the unique spectacle of a church under canvas and the eloquence and zeal of the two evangelists, leading citizens, such as the court crier, deputy sheriff, county treasurer, an ex-member of the state senate, the cashier of the bank, and others became interested and some of them with their families later accepted the faith.

"Passing up the main street, stop where you will," commented the *Weekly News*, "all you hear is concerning the teachers in the tent. There has been an awakening of dry bones; a shaking of dust from the backs of old and neglected Bibles; a refreshing of memory in regard to ourselves and what that Book proposes to do for us—a subject which has become rusty since the days of mother and home; a general inquiry in regard to matters, which follow the first question

—‘Have you been to the tent?’ Some are serious, some thoughtful, some inclined to sneer. One thing is certain, the excitement is general. The tent has been crowded nightly, and everybody seems to be dissatisfied with home when the vesper stars appear.”

From an initial attendance of one hundred fifty, the number swelled to about one thousand on the second Sunday when a large number of people came from Knights Landing, some seven miles away. At the close of the meeting that evening the court crier arose and said in substance: “These men are talking to us about things in which we are deeply interested. They have made no call for help, but we want to do something to help them along with these interesting meetings. I am going to take up a collection, and I want all of you to go down into your pockets and hand out freely.” He then passed around his tall white beaver hat. The collection amounted to \$51.55.

Several outside factors contributed to the unusual success of this effort. First, much favorable comment was given by the local papers. It was not until later that the evangelists learned that the editor of the *Yolo Democrat*, William Saunders, was familiar with the message through a series of lectures he had attended in Charlotte, Michigan, in 1862. His advice to the people, both public and private, was to attend the meetings. Later he, his wife, his daughter, and the foreman of his office and his wife accepted the message.

Second, two of the leading ministers were away. The pastor of the Christian church was in Missouri. Professor Martin, president of the Disciple college, was in the San Joaquin Valley engaged in buying wheat. This gave the people an opportunity to listen to and study the truth for themselves before opposition arose.



Third, an interest was being fostered in Knights Landing by the Methodist minister, who was attending the lectures and who had invited Cornell and Loughborough to speak in his church.

On the third Sunday evening a special train was run from Knights Landing to accommodate all those who wished to attend, and again the court crier took up a collection, passing the same beaver hat. This time it amounted to \$41.10, making a total of \$92.65 for the two meetings.

By the following Sunday evening, though Professor Martin had hurriedly returned to look after his flock, a number had already taken their stand for the truth. Martin challenged Cornell to debate, but feeling obliged to return to his wheat buying in the valley, the time was set for early September.

A Bible class and Sabbath school had started with more than one hundred in attendance. "It is remarked by some of the oldest and most candid citizens," wrote Cornell, "that there is now more Bible reading than was ever before known in this town. Scores of old-fashioned Christians are bidding us most hearty Godspeed."

The meetings continued with unabated interest until the time of harvest; but with the prospect of a good wheat crop after two lean years, the farmers put their thought and all their energy into saving the grain; consequently, there was a decided drop in attendance until the beginning of the debate. The first debate was held September 2, and the sessions continued on the three following evenings.

"Nothing that has ever occurred in Woodland," stated the *Yolo Democrat*, "has ever drawn such crowds together for more than one night." And in the *Yolo Weekly Mail* appeared the following: "The tent has been crowded to overflowing each evening, and the deepest interest is mani-

fested. We estimate the number of persons attending to be more than 1,500. . . . The discussion is conducted in the spirit of good fellowship and with strict decorum. Both debaters are eloquent speakers and profound theologians."

Another lecture which created considerable interest was given toward the close of the tent meetings by the Honorable J. M. Peebles, of Battle Creek, Michigan, later United States minister to Asiatic Turkey. The subject was spiritualism and was replied to by Cornell.

Near the close of the meetings the following letter was received by Cornell. "We, the undersigned citizens of Yolo County and nonprofessors of Christianity, take this method of manifesting our appreciation of your services as a Biblical lecturer in the town of Woodland, by tendering the amount set opposite our respective names." This paper and \$100 in gold coin was given to Cornell, who turned the money over to the expense fund.

At the last meeting, September 15, a resolution was passed by the new converts and many friends to build a church, and more than \$1,500 was donated toward this fund.

## The Whites Arrive; Here and There in California

BECAUSE of ill-health, James White was forced to give up his work temporarily at the close of 1871 as president of the General Conference, and after the January 16, 1872, issue of the church paper, his editorial duties were lightened. He and his wife felt that it was an opportune time to make the trip to California. When word was received by Loughborough that the Whites were coming, it was decided to hold a camp meeting soon after their arrival. Loughborough and Cornell shortened their meeting in Woodland in order to arrange for this conclave.

A pleasant oak grove at Windsor on the farms of two of the new converts was chosen as the site. The large sixty-foot tent was pitched on September 30, 1872, surrounded by a circle of some thirty camping tents. Loughborough records:

"In the hasty preparation for the meeting our tents were a variety indeed. Some few were regular camping tents, some were rough board shanties, some were sheets fastened onto wooden frames, some of the brethren and sisters in their haste took up their rag carpets and put them over frames of wood. In the case of one brother who did not hear of the meeting until the night before it was to commence, he came to the camp, and we made him a tent by piling in fence rails between stakes driven close together, covering it with rails, and a shawl served as a door to the tent. The weather was fair and dry; so no one suffered, and

all were rejoicing to be gathered in camp." There was a good attendance from all the churches.

The Whites reached the camp at Windsor in time for James White to preach the opening sermon of the camp meeting on October 2. In commenting on this experience, he wrote: "We have been glad every moment since we met a cordial reception at the end of our long journey at San Francisco, that we were in California. The camp meeting has not by any means changed our feelings upon the subject. And nothing but stirring duty will ever call us from this country. We like the people of California, and the country, and think it will be favorable to our health."

That day Mrs. White wrote her children: "I think I never saw a company altogether so intelligent, so exceptional in every way, as the company we met on the campground. Twenty homes have been offered us already, and such urgent, hearty invitations that we desire to gratify them all."

The meeting proved a great encouragement to workers and believers alike, and plans were laid for future evangelistic work. The Whites spent a few weeks at the close of the camp meeting with Loughborough and Cornell in Woodland. Then they responded to an invitation from the believers in San Francisco. The large tent was moved to San Francisco and erected on Market Street where it had been the previous year. The first sermon was preached by James White on November 8. "I presume it will sound strange to some of our Eastern brethren," he wrote, "who, in November cold are hovering over fires to keep warm, to read of commencing a tent meeting November 8, and to tell them that it was so warm in the tent that we had to raise the wall so as to breathe comfortably. We have two good-sized sheet-iron stoves in the tent, so that if the evenings are cool, we can warm the tent sufficiently."



"This preaching has told powerfully upon the people," Loughborough records, "and has swept away a vast amount of prejudice and taken hold of many hearts. In this city of 175,000 inhabitants are representatives of every nation on earth, and representatives of every state in the Union. Here people are coming and going; so much so, that it was stated a few days since in the *Daily Call* that there are 25,000 inhabitants here that were not here eighteen months ago. A meeting thoroughly advertised and properly conducted in such a place as this will scatter the truth wonderfully."

Many persons who were bound for foreign ports attended the meetings. They carried the message with them and took tracts and pamphlets to distribute on their journey.

By the last of November twenty-five meetings had been held, with encouraging results. But the weather turned cold, and as the stoves failed to heat the tent sufficiently for comfort, it was taken down. This course of lectures had been taxing on the health of James White, and it was decided that he and his wife should spend the rest of the winter in Bloomfield, at the large home of the Judsons.<sup>1</sup>

It was here that the fifth state meeting was held, February 14-16, 1873. At that time the association was resolved into a state conference. J. N. Loughborough was elected president, which position he retained until 1878. Seven churches were voted into the conference, with a total of 238 members, and the tithe for the year was \$2,151.51. It was voted to ask for admission into the General Conference.

"Cast thy bread upon the waters: for thou shalt find it after many days" tells the story of the growth of the early church in the state. This was proved by the increasing number of calls coming for the ministers to follow up interests created by new converts.

Early in the winter of 1873, while Cornell remained in

Woodland to aid in the building of the new church, Loughborough responded to one of the urgent requests a hundred twenty miles north at Red Bluff. A Mrs. Horn, to whom Mrs. White had given literature when she met her on the train coming from Chicago, and a Mrs. Healey, one of the early San Francisco converts, had created an interest in the message.

At the northeastern point of San Francisco Bay, about thirty miles from San Francisco, is Vallejo. A few miles farther north lies the beautiful Napa Valley, center of the grape-growing and winery section of California, directly east across a low-lying mountain range from Santa Rosa.

In May, 1873, the newly organized conference began a summer campaign of evangelism by erecting a new tent in the city of Napa, the county seat, a city of about four thousand. Although there was opposition, the meetings drew good crowds, and a church of fifty members was organized.

In the latter part of July the tent was moved to St. Helena, twenty miles farther north. The newspapers at first were quite disparaging of what the missionaries could hope to accomplish in the little town of fifteen hundred inhabitants; but later the *Napa Register* recorded:

"The Adventists, who have been here holding their tent meetings, are now attracting the general attention and causing 'the dry bones to shake.' Elder Cornell is nightly drawing large, attentive, orderly, and appreciative audiences, and is winning golden opinions both for his gentlemanly bearing and the masterly and intelligent manner in which he elucidates the subjects presented. One 'hot gospeler' had the temerity to attack the elder recently, and failing to draw him into rough, browbeating, undignified style of discussion, straightened the laps of his coat to the zephyrs and no longer intruded his presence upon an order-

loving, dignified assemblage of St. Helena's proverbially quiet and polite inhabitants. The peculiar tenets of these people may be wrong; but the advocates are entitled to respect no less for their self-sacrificing zeal and earnestness and their genial, gentlemanly deportment."<sup>2</sup>

Hannah Willsie-Creamer, who came to St. Helena in 1872 from Ontario, Canada, in 1945 was the only surviving charter member of the church organized there. In commenting on the meetings, she said:

"The people who accepted and stood for the message brought by these Adventist preachers were, in the majority, a substantial class of people, well-respected citizens, some being people of considerable means. On the part of some people in the town there was a great deal of prejudice. One of the ministers' wives said that the people should rise up and drive the preachers out of St. Helena, since they were doing the people so much harm."

During the last weeks of the meetings in St. Helena, preparations were in progress for the fall camp meeting to be held at Yountville, midway between Napa and St. Helena. Here the Disciples had a large congregation. Either fearing the results of the gathering on his followers, or hoping to bring discredit to the ministers before the large group assembled, Professor Martin of Woodland challenged Cornell to another debate. No decision was rendered at the close of the debate, but it was suggested that a hat be put on each side of the table, and as the congregation passed out they could put their contribution into the hat of the party whose view was the soundest. When the congregation was dispersed, the professor's hat held \$2.50, while Cornell's hat contained about \$30.<sup>3</sup>

(Upper) The only regular means of transportation to Pacific Union College was by horse-drawn stage. (Lower) By 1920, Pacific Union College was beginning to expand its educational facilities at Angwin, California.









This second camp meeting in the state gave stability to the work. There were sixty-three family tents, as well as the sixty-foot pavilion. The attendance ran as high as fifteen hundred in an evening. Plans were laid for the establishing of a health institute and a branch publishing house. The General Conference was requested to release the Whites, who were then in the mountains of Colorado, for service on the Coast during the following winter.

It was also at this meeting that Moses J. Church accepted the faith and was later instrumental in carrying the message to the San Joaquin Valley. This rich valley was made famous through its irrigation system, of which Moses Church was the founder. H. H. Bancroft says of this man:

"In the industrial, commercial, and financial developments, irrigation has been a most potent agency. . . . The man to whose brain we owe the first important system in irrigation on this Coast, the conspicuous pioneer in this department, is Moses James Church. Through his efforts a thorough and extensive system has been carried to a successful issue. In the extraordinary advancement of the state up to this date, he is one of the most substantial factors—a man whom the student of history, by analysis of the facts, will recognize to be an individual force and special agency for all time, in the great sum of human energy evolved on this Coast."—*Chronicles of the Builders of the Commonwealth*, vol. 3, pp. 217, 218.

Church was an early settler who reached California in 1852. Six months of hardships were endured by him, his wife, and three children, in crossing the plains with an emigrant company. They stopped at Hangtown (now Placerville), a mining district, and soon he was called on

(Upper) The Pacific Press Publishing Association was originally located in Oakland. (Lower) Today the publishing house, located at Mountain View, California, is one of the largest printing establishments in the West.

to assist in the construction of a ditch to take water from the Cosumnes River for the use of the miners, which was also used profitably by persons engaged in fruit and garden agriculture. The work suggested to him his first ideas of the benefits of irrigation in the arid valleys.

After five years spent in Eldorado County, Church moved his family to Napa County, and for a time engaged in the stock business near Coyote Valley, which was then entirely new and wild. In 1868 he moved to the plains east of Fresno, near Centerville, where he became engaged in irrigation ditch construction. In 1868 he planted the first crop of wheat ever raised on the Fresno plains and harvested it without irrigation. By writing to old friends, Church brought in more than two hundred permanent homeseekers in less than one year.

It was during the time when he was pushing his Kings River irrigation and farming projects, in 1873, that he visited his old home in Napa County, and, in company with some of his relatives still living there, attended the Yountville camp meeting. He was greatly stirred by the sermons, and soon he joined the church. In one of the meetings he stated: "I am engaged in constructing an irrigation canal from Kings River. I have forty men in my employ, but from this time that work shall all stop on the Lord's Sabbath." Returning to his home, he became a stout advocate of his new-found faith.

His life during these years could have been made bitter, for his enemies were continually trying to compass his ruin and return the country to the cattle baron control; but through these experiences he followed a fair and honest, yet firm, course. He was forced to defend himself and his company against two hundred lawsuits, most of them brought by the cattlemen; and, according to Bancroft, he



won every one of them on a fair trial, but at a cost of more than \$100,000 in lawyers' fees and other expenses.

It was shortly after his return from Napa County that he consulted with Leland Stanford, Charles Crocker, and A. N. Towne about running the Central Pacific Railroad through his irrigation district. Church suggested to them a site for a city, which later became Fresno.

Although Church made a fortune out of his land and irrigation enterprises, the people and the state were the real beneficiaries, for his gifts were almost without number. As "the father of Fresno" he took a deep interest in its development and progress. Practically every advancement of the city felt his touch. According to Bancroft, "he assisted materially in the building of every church in Fresno County, and some years ago he donated five acres of ground to each of the church organizations, and the same to each of the fraternal organizations and benevolent societies."

Bancroft also tells of the religious views of Moses Church and of his influence in Fresno. Church owned a newspaper and was its editor. He interested a number of his neighbors in his new belief, and they were holding weekly Sabbath services when the Adventist minister, J. L. Wood, came to this section. A church of about fifty members was eventually established there. As the work grew in and about Fresno there was need for a good church building. Moses Church was equal to the occasion and built a beautiful house of worship on the corner of Mariposa and O Streets. Bancroft, in describing this church, said: "It is certainly the handsomest and most becoming house of worship in Southern California [in 1892]." The church cost approximately \$45,000, and it was fashioned after the Metropolitan Temple in San Francisco. It has a seating capacity of about fifteen hundred persons.<sup>4</sup>



Another interest sprang up in the fall of 1873, at Watsonville, some hundred miles south of San Francisco. Elder D. M. Canright came from the East and located there in an effort to regain his health. He had spent the summer months in the mountains of Colorado with the James Whites. After some weeks of farm work in this rich agricultural Pajaro Valley, his throat trouble cleared up sufficiently to enable him to begin preaching again. He hired a hall and began evening meetings in December. In spite of the rainy season the interest grew until within a short time there were two hundred in attendance.

While Loughborough was with the church in Woodland in January of 1874, an urgent call came from Canright asking for his help to follow up the interest, as the return of his throat difficulty demanded that he have a rest. Loughborough responded and found quite a nucleus of believers in Watsonville, among them William Healey, who had embraced the teachings in Minnesota and had recently come to California. Healey later became one of the foremost Seventh-day Adventist evangelists in the state. Canright was called east in August of 1875.<sup>5</sup>

During their stay in Colorado in the summer and fall of 1873, the Whites had given much thought and prayer to the establishing of the publishing work on the Pacific Coast. James White, sometimes called the great apostle of the printed page, had from the first of the movement been the motive power behind the publishing work. The zeal with which they had promoted it in the beginning can be seen by a letter written by Mrs. White in 1852:

"We are just getting settled in Rochester [New York]. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. Were it not for this, we should have to pay fifty dollars a year for

office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. The frames were strong, and I have been seating them with drilling. Butter is so high that we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a fireboard placed upon two empty flour barrels. We are willing to endure privations if the work of God can be advanced."

Having witnessed a phenomenal growth of the publishing plant at Battle Creek, Michigan, which started in poverty and great personal sacrifice, and grew to be an institution worth \$85,000 at that time, they were deeply impressed that a similar work should be begun on the Pacific Coast.

Returning to California the latter part of December of 1873, the Whites occupied the Loughborough home in Santa Rosa for the remainder of the winter. Elder and Mrs. I. D. Van Horn arrived in Colorado from the East, en route to their new field of labor in Walla Walla, Washington, in time to accompany the Whites to California; and here they remained a few months, visiting the different groups of believers. Canright also joined the group while they were in Napa, where Cornell was giving another series of lectures and superintending the erection of a church building. This church was dedicated by the Whites on April 4, 1874.

It was the decision of the ministers to hold their summer tent meetings in a small town rather than in a city. They chose Cloverdale in Sonoma County, fifteen miles north of Healdsburg, a village of two hundred inhabitants.

## Oakland South to Santa Clara Valley

DESCRIBING the city of Oakland when he first arrived in the West, J. N. Loughborough said: "The city was indeed Oak-land; live oaks grew everywhere, and out at Oak Point, now West Oakland, there was a veritable forest. Only one brick building stood on Broadway; there was but one local train running through this town to Berkeley, and the depot was a little twelve-foot board 'shanty' at Seventh and Broadway. There was a small ferry running once an hour between Oakland and San Francisco."

In this narrative Oakland again comes to our attention in 1873, when, with a population of about 18,000, it had by its literary and scientific institutions gained the title, "The Athens of the Pacific Coast." However, it also supported one hundred thirty-five saloons.<sup>1</sup>

By this time a few Adventists had located there. J. W. Cronkrite had moved his shoeshop from San Francisco to West Oakland; Mrs. Willis, a close friend of the Whites, had come from Santa Rosa; and a new convert, John I. Tay, and his family, had moved to the city. Tay and his wife later became the first Adventist missionaries to Fiji. In 1890 they were among the group who sailed from San Francisco on the maiden voyage of the missionary ship "Pitcairn," built with Sabbath school donations for work in Polynesia.

These believers all united in a request that meetings be held in Oakland, and in response Loughborough gave a

short series of lectures in the fall of 1873. No more than a dozen persons attended each evening, however, and that winter a group of six met in the home of Mrs. Willis.<sup>2</sup>

In April, 1874, the Whites visited their friends, Mrs. Willis and the Tays. When crossing the bay on the ferry from Oakland to San Francisco and seeing the crowds of people, Mrs. White said to her husband: "Somewhere in Oakland is the place to locate the paper."

They were impressed with the importance of having the truth thoroughly presented in the city. Therefore they hurriedly left Oakland, hoping to intercept Canright and Cornell before they began their meetings at Cloverdale.

When they reached Petaluma, they found that Canright had been there a few hours earlier. In writing to her son, April 21, 1874, Mrs. White relates their experience: "Our horses were unshod, but we felt in haste. We could not stop to get them shod. Our carriage spring was broken; we could not stop to get it repaired. Important moves were being made which related to the cause of God."

On reaching Healdsburg, they were greatly disappointed to learn that Canright and Cornell had already left for Cloverdale. The tent and goods were at the home of a Seth Bond, loaded and ready to be taken by him the next morning. So they felt they must go on the eight miles to his home that night. Mrs. White's letter continues:

"When we came to Russian River, it was past nine o'clock. We knew that all parts of this river were not safe. Your cautious father dared not drive his team in the water until he tested its safety. You may imagine our situation upon a road we were unacquainted with—a rapid-running deep river to ford, your father in feeble health; but his interest in the cause and work of God was unabated. He had no thought of going back.



"He unhitched the horses from the wagon, separated them, and rode Kitty through the river while I held her mate upon the bank. My husband decided there was no danger, and we hitched them to the carriage and drove over the stream feeling deeply grateful that we had passed over in safety, when, lo, stretching to the right and left before us was still a more broad, deep, rapid-running river. We here halted and consulted what we should do. We lifted our hearts to God for light and help and to protect us, for we still felt we must go forward.

"Your father and I unhitched the horses again. He mounted Kit's back while I held her mate. It required all my strength to keep restless Bill from breaking away from me and following his mate. My husband crossed and recrossed the river twice to make sure the way of safety for the carriage. The water came above the top of his boots. He told me to mark the course he took by the mountain on the opposite side. Again the horses were hitched to the wagon and we passed through the Russian River to the other side. The water came into the body of the carriage, but we came out on the opposite bank all safe. We felt to thank God and take courage.

"We could not in the night see what road to take, and missed the one leading to Brother Bond's. We drove one mile beyond [and] came to McPherson's ranch. We thought we could inquire the way, and your father aroused the inmates and inquired the road to Mr. Bond's. We were agreeably surprised to hear the cheering voice: 'Why, if this is not Brother White.'

"We inquired: 'But who lives here?'

"In answer came William Harmon. They welcomed us and said we must go no farther that night, but tarry with them.

"Next morning, quite early, we went on our way to Brother Bond's and took breakfast with them. We saw the load of goods to be taken to Cloverdale. We took the responsibility of saying: 'These goods must remain here for further orders. We would go on to Cloverdale and counsel with our administering brethren.'

"Brother Bond put on to our carriage his well-shod rested team, and he and Brother Harmon accompanied us to Cloverdale. We found Brother Cornell still at Cloverdale. He informed us that after looking around and entertaining the prospects of a successful tent meeting, [they had] decided that the prospect would not warrant us to be at the expense to open a meeting there. These brethren decided that Cloverdale was not the place for a tent meeting. Brother Canright had gone to Santa Rosa to consult us in the matter. . . .

"We left our team for Brother Cornell to take to Santa Rosa and stepped on board a freight train and are now hurrying back to Santa Rosa. We felt so sure that Oakland was the place to open tent meetings, we ordered the tent reshipped to Santa Rosa. But we are within a few miles of the depot at Santa Rosa.

"*Santa Rosa.* We are at home again. We were happy to meet Elder Canright. He feels certain that Cloverdale is not the place now to hold meetings. Cloverdale is a most romantic place. It is surrounded by mountains, but it is a place of much intemperance.

"Here we met again to consult and pray over the matter, and we all decided that Oakland was the place to set the tent—but it is dark and we have many things to talk about in reference to the plans and best ways and means to be used to gain access to the people. We talked and then committed all to God, entreating Him to open the way and go

before us and give His truth power among the people, and we believe He will answer our prayers.”<sup>3</sup>

When the tent was pitched in Oakland early in April, 1874, there were two powerful influences which aided in bringing the meetings to the attention of the public. While Cornell and Canright were making preparations to begin the effort, startling spiritistic phenomena, or so-called ghost appearances, took place at the “Clark mansion” on Castro Street. This story, written up in detail in the newspapers, created excitement throughout the San Francisco Bay area. Scientists were asked to give a satisfactory solution to the mysterious occurrences, and the public mind was open to explanations.

The ministers seized upon the opportunity to give the Bible interpretation of “familiar spirits.” A large advertisement appeared in the newspapers: “Haunted Houses, the Mystery Solved! Or the Devil Unmasked! A candid and critical examination in the light of Reason and Revelation, in a commodious tent in Oakland on Broadway and Thirteenth Streets, Thursday and Friday evenings, April 30 and May 1.”

The tent was filled from the first. The *Oakland Daily Transcript*, commenting the day after the opening meeting, said: “The cloth edifice was jammed to suffocation to listen to some ‘revelations’ respecting the late convulsions on Castro Street.”

Many thought that after the spiritistic commotion had quieted down and the lectures on that subject had been given, the interest in the meetings would die. However, this item appeared in the same paper a few days later:

“The interest manifested in the lectures being delivered every evening at the tent seems to be on the increase. At first many went to the tent out of curiosity, but the peculiar style

of the speakers arrested their attention, and now they are deeply interested. Their way of constantly urging upon the consideration of the hearers the Bible proof for every point, seems to be a feature in preaching; and their enterprise is a sort of theological school! On Monday evening a variety of questions were asked by several persons in the audience, all of which were readily answered from the stand.

"The presence of police officers ensures the best of order, and the managers express themselves as highly pleased with the general cordiality they have met with during their stay in our city. The company have issued a very neat little paper called 'The Tent Meeting.' This they hand out freely to those who wish them. A general synopsis of their enterprise is given in this paper."

Another news item:

"TO THE TRANSCRIPT: With many others I have been attending the tent meetings on Broadway and Thirteenth Streets, and must confess that the elders there are upsetting my theology on some points which I had supposed were impregnable, and I find this to be the case with the majority who attend. . . . They have offered a reward of five hundred dollars for a single Bible text plainly stating that the soul is immortal. . . . I do not claim to be posted; but there are ministers in this city who are, and we ask them to furnish us the proof on these points. The elders offer the use of their tent for any of the pastors of the churches of Oakland to show wherein they are wrong. . . .

"A HEARER."

The second influence which gave impetus to the work was the temperance "local option" movement launched in Oakland during the latter part of May. This was a direct question of "liquor or no liquor," without side issues. The



ministers could give their full strength to the movement, which they unhesitatingly did by offering the use of the large tent for temperance rallies for some ten days.

During this time another new sixty-foot tent had been erected in East Oakland. This was also used by the temperance society for a week. Giving support to the "local option" movement resulted in a strong bond of sympathy for the new church on the part of those opposing the sale of intoxicating liquors, and the Adventists gained the good will of many of the leading citizens of the city.

In the Oakland *Daily News* the day following the election this item appeared: "We feel that the public thanks are due to the elders who have placed the use of their tent at the disposal of the Local Optionists. . . . The elders have the thanks of the community, and it affords us pleasure to give public expression to the feelings of the thousands who cannot thank them in person."

During the temperance rallies thousands of people had learned the way to both tents, which were but two miles apart, and large audiences were in attendance when the lectures were resumed. At the close of the meeting, Sunday, June 14, a baptismal service was conducted at Lake Merritt. Of this, D. M. Canright records: "It was a beautiful setting. Fifteen hundred to two thousand persons gathered on the shore, and many were in little boats quietly riding upon the water. James White gave a short address on the efficacy of baptism, and all listened with greatest respect and manifest interest. . . . Twenty-three were buried in baptism." With these new converts a church of more than fifty was organized.<sup>4</sup>

The local-option movement also aided in creating an interest in the message in San Jose, a city of about 10,000 population fifty miles south of San Francisco.

The temperance forces offered to pay \$100 for the use of the tent. When arrangements were made, they moved it to San Jose, erected it and seated it. But the liquor interests were strong, and a mob was organized which would have destroyed the tent one night but for the timely warning of a theological student. At the close of the rally Canright and Cornell began a series of lectures. But there was only slight interest until the subject of spiritism was introduced, and as this section was a stronghold for this belief, hundreds came to the tent to hear the discussions. Debates were held, and a lively interest continued for more than five weeks, when a company of thirty-five persons accepted the advent faith.

Adverse elements were strong when the ministers moved to Santa Clara, a town of about 3,000, three miles north of San Jose. Canright and Cornell pitched the tent in the town plaza, but a town officer ordered it removed. Canright records:

"This created great indignation in the public mind against those who had undertaken this mean persecution. A convenient location was immediately offered us, and a large number of prominent citizens and influential men turned out to help move our tent. We had enough hands to move a dozen tents, so that it was all moved and pitched by nine o'clock in the morning. Wealthy men, to show their sympathy, handed me as high as \$10. Neither was this all. They turned out to hear us, so that our attendance was much larger than before. . . .

"We have seldom met such bitter opposition and such a real spirit of persecution as in this place. The First-day Adventists once had a flourishing church here, but it was divided and broken up by Elder Miles Grant preaching his hobby of sanctification. Some of the few who went with him

left no means untried to misrepresent and slander us. They would not come to hear a word themselves, and went from house to house to keep away as many as possible. . . . This course has killed their influence in Santa Clara."

After a stay of seven weeks the meetings closed September 20. It was estimated that not less than six or eight hundred different persons had attended at various times. A church of twenty-five was organized, and a large group continued Bible studies.<sup>5</sup>

## The Pacific Press

BY THE time D. M. Canright and M. E. Cornell had their work started in Oakland, James and Ellen White had moved from Santa Rosa to a house on the Walnut Creek road some three miles from the center of the city. They watched for an opportunity to open a publishing house. James White found a small printing plant for sale on the second floor of a building. He asked the owner to set up a few issues of the contemplated paper to see if the type was all right.<sup>1</sup>

The first paper came out on a large sheet, dated June 4, 1874, bearing the title, *The Signs of the Times*. James White was editor and founder. The subscription terms: "Two dollars a year to those who choose to pay a subscription price, and *free* to all others as far as the paper is sustained by the donations of the liberal friends of the cause." "The *Signs* is offered without money or price to those who do not object to receiving it on such terms."<sup>2</sup> And the objectives of the paper were outlined in those early issues: "*The Signs of the Times* is designed to be not only an expositor of the prophecies, a reporter of the signs of our times, but also a family, religious, and general newspaper for the household." "Through *The Signs of the Times* we wish to erect thousands of pulpits, more especially in the Pacific Coast states and territories, where we can appeal to the people weekly."<sup>3</sup>

James White, from the beginning of the movement, had through his force of character, foresight, leadership, and



faith, done more than any other one person to formulate and carry out new plans in the organization of the church. He was the first to move courageously into opening providences. Possessed of a remarkable mind, he quickly grasped details necessary to the success of the enterprises, and with far-reaching insight was prepared for emergencies.

Twenty-five years before, when he was a penniless young preacher in his early twenties with only a seventy-five cent Bible and a shabby concordance as a library, he had begun preparing articles for the small sheet, *The Present Truth*. Now, challenged with another great need, he was laying the groundwork for a movement the magnitude of which he did not live to see.<sup>4</sup>

After issuing the paper for about a month, the concern that was printing it sold out. James White purchased the type and rented the printing office and an adjoining room. The larger room was taken by the Oakland church and fitted up as a meeting hall; the other room was used for editorial work and the typesetting, the presswork being done at one of the city offices.

Many accepted the liberal terms of the subscription to the paper, "without money or price," and soon the situation became critical financially. Every known means was used to cut expenses. A carload of paper was purchased from the East; all possible work was done in the dingy, cramped editorial offices. The type was set, and when the forms were locked they were conveyed in a wheelbarrow by the twenty-year-old son of James White to a printing office several blocks down the street, where the presswork was done. The printed sheets were wheeled back for folding and mailing. Putting in a long day with the wheelbarrow

(Upper) Loma Linda Sanitarium and Hospital is located in the San Bernardino Valley. (Lower) Today this modern institution offers every facility for restoring health to those who are sick.







brought William C. White remuneration of nearly a dollar, quite commensurate with the wage scale of the others, which ran from seven to eleven cents an hour. But "those who were engaged in this youthful enterprise were determined to make a success of it. No financial inducements could lure these faithful young people into more lucrative work." If the regular force of four or five could not fold and wrap the edition, a call was made, and several families would come over in the evening to help.

After printing six numbers of the paper, the Whites went east to attend the camp meetings and the General Conference held in Battle Creek in August, 1874. Here James White submitted a plan for establishing the Pacific Coast publishing work. If the Eastern believers could raise \$6,000 with which to purchase press, engine, and type for the *Signs of the Times* office, those on the Pacific Coast would endeavor to secure \$10,000 to purchase a site and erect a suitable building.

The plan met with approval, and George I. Butler gave up his duties as president of the General Conference and in the interest of this work started for California to attend the October camp meeting at Yountville. This proved to be the largest meeting held in the state up to this time. Two sixty-foot tents were spliced together to make one large pavilion. Eighty-five family tents housed five hundred campers, who came from fourteen churches. But there was not a full attendance at the business session when George Butler presented the needs of the publishing work.<sup>5</sup>

Recollections of this meeting were interestingly told by Alma E. McKibbin, denominational teacher and writer, whose parents were in attendance:

(Upper) Paradise Valley Sanitarium and Hospital at National City, California, serves the San Diego area. (Lower) St. Helena Sanitarium and Hospital is built on the side of a mountain overlooking beautiful Napa Valley.



"Among the stories my parents told me in my early childhood was one of a camp meeting held at Yountville. . . . The matter of special importance at this meeting was the need of a paper in which to publish the Biblical truths which were so precious to them and which they felt it was their duty to share with the world.

"My parents had but recently come from the Middle West, where money of any kind was scarce, especially gold coin. When the people were asked to contribute to this contemplated enterprise, my father, looking about over the assembled congregation, said to himself: 'These people will not give enough to buy the ink for the first edition.' But the hands that went into the pockets of blue jeans or the folds of print dresses brought out not silver, but gold—gold coins and, more amazing still, unminted gold in bars and wedges. Soon thousands of dollars lay heaped upon the rostrum—the gifts of a humble people moved by a great faith."<sup>6</sup>

In a few minutes the gold and pledges amounted to \$19,414; and when the date came that the pledges were due, January 1, 1876, the sum of \$20,000 had been paid into that fund. That same day at the camp meeting \$1,616 was also pledged for a camp-meeting fund. Referring to this generosity, Butler wrote:

"We have financial strength in this state sufficient to do almost anything we wish to undertake. There is a stability to this cause here; it is of no mushroom growth. When responsible persons come forward and pledge over \$21,000 of yellow gold to sustain and forward the work going on in its midst, all will agree that it means business. It is no wonder that ministers and members of our staid, respectable popular churches are astonished at such a result."<sup>7</sup>

James White met with success in raising funds in the

East. Ten thousand dollars was pledged to purchase equipment to furnish the new printing office. During his absence the workers, with the aid of Loughborough, J. E. White, Mrs. Canright, and others, printed nine issues of the *Signs*.

In February, 1875, James and Ellen White, accompanied by J. H. Waggoner, a prominent Adventist minister and former newspaperman, returned to the state. On the twelfth of that month a special session of the California Conference was called in Oakland to consider a building site for the new enterprise; and after prayerful consideration a lot 80 x 100 feet on Castro Street between Eleventh and Twelfth was selected.

On April 1, 1875, the Pacific Seventh-day Adventist Publishing Association was organized; and O. B. Jones of Battle Creek, Michigan, builder of the *Review* and *Herald* offices, began the construction of the new plant. It was in the form of a Greek cross, 66 x 26 east and west, by 46 x 26 north and south. James White was soon on his way to New York to purchase equipment. He also disposed of some personal property in the East in order to aid in financing the venture, for at that time all the pledges had not been paid. At a personal expense of \$650 he brought five trained young people from the East to work with him, and he had already contributed one thousand dollars to the publishing fund.<sup>8</sup>

By August 27, 1875, the *Signs of the Times* was in its new quarters on Castro Street. Six weeks after he had made the purchases, James White returned to find the Cottrell and Babcock four roller, air spring, drum cylinder printing press and the Universal job press installed in the new building. But even with the trained help brought from the East, they were still short a pressman. A young man was encouraged to fit himself for this work. "From books this lad

learned all he could, and then, to gain actual experience, he found a printer in San Francisco who would print the *Signs* and allow him to run the press. So he took the heavy forms by train and ferry to San Francisco and did the printing himself, while the full printing rate was paid to the concern issuing the paper."

Now James White could see the beginning of the fulfillment of his hopes—a printing office fully equipped for the publication of religious papers and books. He was now fifty-three years of age, and he lived only seven more years.

From the reminiscences of W. E. Whalin we catch a glimpse of the gallant little force of workers a year later:

"In the summer of 1876 I joined the *Signs* as a volunteer. At that time the mailing list had grown too large for the carpet bag, and we (W. C. White and the writer) carried the weekly mail to the post office in a large market basket and a bundle which was easily carried under my arm. . . .

"The next job for us two boys was to keep steam up in the little upright donkey engine. When the run called for one or two hundred extra copies, and the boys in the press-room geared up the old drum cylinder press, we boys put an extra weight on the safety valve and shoveled more coal. . . .

"Often do I recall the pioneer editors and writers. They wrote by hand; no fountain pens or stenographers. I can still see some of the 'copy.' Once, in the summer of 1879 or 1880, I went to the editor's room and knocked on the door. No response. I opened the door, and there on his back on the floor lay the editor, sound asleep. Evidently he had been up all night writing. I tiptoed around him to his table (no desk), picked up the copy, and took it down to the composing room, where I was told that the article was to be

in next week's *Signs*. Those men were hard workers, and full of zeal. . . .

"When I was about twelve years old I was asked to care for the *Signs* business office and the bookroom to fill orders that came in, while everyone else went to camp meeting. An order came for books and tracts, so I hunted up a box which had contained two five-gallon cans of kerosene. I filled the box and sent it on its way. When the others came back from camp meeting, I well remember their surprise to learn of that order, one of the largest orders they had ever received. Usually the packages were so small that I could carry two or three to the post office. We surely felt that we were doing things."

A plan of evangelism through the distribution of the *Signs of the Times* by the Tract and Missionary Societies was adopted, the subscription list increased rapidly, and it was not long before letters were coming in from Maine to the Pacific Coast, from England, the Continent, and Australia, telling of persons accepting the faith as the result of reading the papers. Within a year after the first number appeared, the subscription list had reached four thousand copies.

In April, 1876, W. C. White was elected president and business manager of the association, and, in that year, books, pamphlets, and tracts were first published. Within two years, in order to meet their needs, a new building was erected on an adjoining lot. Here were placed the book bindery, electrotype and stereotype foundry, and additional presses. The institution was now the largest and best-equipped printing plant on the Pacific Coast.

In 1879 Charles Harriman Jones, who for eight years had been foreman of the pressroom at the *Review* and *Herald*, arrived in Oakland to become the new manager,



which position he retained for more than fifty years. His experience in the publishing work began at the age of nine years. After his father's death he began selling newspapers on the streets of Manchester, New Hampshire. At fifteen he began working in the state printing office, and after three years connected with the Adventist publishing house in Battle Creek.

His description of his trip to California is an interesting commentary on travel at that time:

"I came to the 'wild and woolly West' on an emigrant train from Chicago, and nine days were consumed in the journey of the Chicago and Northwestern, the Union Pacific, and the Central Pacific. Five passenger cars were connected with a freight and cattle train. There was no such thing as a Pullman sleeper or a dining car. At Omaha all the passengers got out and filled straw sacks for their beds, from a strawstack furnished by the Union Pacific. We had to bring our own bedding along, and in an open car we made our beds on the board seats. We did our own cooking on a coal range in one end of the car."<sup>9</sup>

Under the enthusiastic, energetic leadership of Jones the rapid advancement continued. Within eight years, after an extended building program, the floor space of 50,000 square feet was covered with nine cylinder and three job presses. About 125 persons were employed in the plant. The entire investment in real estate and stock amounted to nearly \$200,000. Approximately 200,000 copies of periodicals were turned out in a year, and the annual business amounted to \$150,000.

But problems aplenty harassed them. They were unable to get enough skilled, Christian help, and were forced to hire men who smoked and who drank liquor. In order to meet the weekly pay roll, the management felt obliged to

take a certain amount of commercial work. When their location was first purchased it was considered out in the country; but before long the city had built up around it. The early nineties found them often with financial crises, and during the panic of 1893 Manager Jones was scraping the bottom of the barrel to pay current expenses and wages. Of him the following experience is related:

"There came a day when it was empty, and that very day a note at the bank was due which, with the weekly pay checks, would amount to five hundred dollars. Besides, the stock of paper and other supplies was low. More should be ordered at once.

"Long and earnestly he and his helpers had prayed, but no help had come. What should he do? He must have five hundred dollars that day or the presses must stop and the doors be closed. The hours wore on. He could delay no longer. With a heavy heart he started for the bank to inform them that the Pacific Press could not meet its obligations.

"As he walked slowly along, he saw a stranger approaching. This man came up to him and said:

" 'Mr. Jones of the Pacific Press, I believe?'

" 'Yes, I am Mr. Jones.'

" 'Mr. Jones, I have a little money I am not using at present, and it occurred to me that you might use it in your work. I shall not be needing it for a long time. Indeed, I'm not sure I shall ever need it.'

"He pushed a roll of bills into Mr. Jones's hand and with a smile passed on. When Mr. Jones recovered sufficiently to count the money, he found he had been given exactly five hundred dollars." Said Mr. Jones later: "Thus did God by the unsolicited generosity of a total stranger save this publishing house in the day of its greatest financial need."

While commercial work had served its purpose by way of instruction and financial assistance, in a few years it had assumed large proportions and was interfering more or less with the denominational business, as well as bringing into the office a spirit of worldliness. It was at that time that a message came from Ellen G. White: "Leave to worldlings the business of the world. The time and talents of the workers should be devoted to the publication of the truth. . . . The lines of business that have no relation to the cause of God should be cut away from the publishing house." Advice was also given to seek a location in a small town or rural community.

C. H. Jones presented the matter before the board of directors on April 28, 1902. An action was then taken to "reduce commercial work and develop the publication of religious, educational, and health literature;" also, "that the incoming board should dispose of the plant as a whole or in part; and, if sold, a smaller plant be established in some rural district, convenient for denominational work and for the training and education of missionaries."

No opening presented itself to sell the large plant, so the board decided to move the machinery and sell the vacant buildings. They spent some time looking for a suitable location. "Railroad facilities must be adequate, for they were using nearly two carloads of paper a month. Their mail and express business was heavy, and must be handled promptly. Banking privileges were needed. Then, too, the employees' welfare had to be considered."

The board finally decided to locate the plant at Mountain View. This was a small town about thirty-eight miles south of San Francisco and thirteen miles north of San Jose, on the main line of the Southern Pacific railroad running into San Francisco from the south. The population was

about 800 then, and that of a good class. A tract of five acres was secured fronting on the main line of the railroad and near the station. The citizens of Mountain View raised the money to purchase this tract; also to put in a switch and a sidetrack in order that the material could be loaded and unloaded direct from the cars.

The new plant was a two-story brick building in front, modern in every way and a delight to the employees. But hardly had they become settled in the new building when the great earthquake of April 18, 1906, came. The building, being of brick, was badly damaged; all of the west wall and portions of the north and east walls fell down. The parts of the walls that remained standing were so badly cracked or twisted that they had to be taken down; but the roof was uninjured. A portion of the east wall fell in on the linotype machines. However, there was no further damage to the machinery, which was in operation a few hours after the catastrophe. Due to the great expense of moving they were not in a position to meet the burden of rebuilding; but, through gifts and donations, funds were soon raised, and a new wooden structure was erected.

On the night of July 20, 1906, a new calamity befell them. At 11 o'clock a fire broke out, and in a short time the printing plant was a solid mass of flames; it was impossible to save even the contents of the office.

This was a crushing blow, but out of it came new faith and a new resolve. Beside the still glowing embers the manager gathered his family of workers about him and together they promised God and one another that never again would the Pacific Press do one dollar's worth of commercial work.

Said he: "We have been admonished by the earthquake and the fire. Let us not need the wind, but listen to the still small voice pleading: 'Do My work only.'"



This was a courageous decision born of deep conviction and a great faith, and God added His blessing. Again, as at the beginning, every loyal believer went deep into his pockets and contributed the funds for erecting a new building.

As a result of this disaster about one hundred employees were thrown temporarily out of work. The periodicals were taken to San Jose and other towns to be printed; and some of the book work was sent east in order that the canvassers could have their books for fall delivery. However, temporary quarters were found, and some of the work went on.

The total loss was placed at between \$200,000 and \$300,000, of which \$100,000 was covered by insurance. Of this only \$72,500 was collected; however, gifts were again received, making it possible to rebuild. There was a camp meeting being held in Oakland at the time, and the Monday following the fire \$7,500 was raised to assist in the rebuilding. A new linotype, two cylinder presses, a stitcher, a paper cutter, and a mailing machine were purchased and set up in a temporary shed, where the printing began, running night and day with three shifts.

No attempt was made to rebuild the main building until the insurance was settled and a meeting of the stockholders could be called to authorize such a movement. On September 10, 1906, this meeting convened and plans were laid to rebuild on a modified scale.

Today the main plant of the Pacific Press Publishing Association stands in Mountain View, thirty-eight miles south of San Francisco in the Santa Clara Valley, the spot chosen by its founders early in the century. Devoted entirely to the publishing of evangelical, educational, health, and temperance literature, it is one of the most complete printing plants west of Chicago. Under one roof the art work,

drawing, painting, photoengraving, electrotyping, platemaking, typesetting, printing, binding, and packing of finished books and periodicals is accomplished. Aside from the *Signs of the Times*, with a weekly circulation of some 350,000 copies, the *Health* magazine, of 125,000 a month, two children's papers, *Our Little Friend* and *My Bible Story*, they also publish millions of dollars' worth of books each year.

In addition to the main office in Mountain View, the Pacific Press operates three depository branches and two factory branches. These factory branches are devoted to the publication of Christian literature for the people in the United States and in foreign lands who speak tongues other than English. From the branch factory in Brookfield, Illinois, twelve miles from Chicago, go forth books and periodicals in twenty-six languages, including Arabic (Syrian), Armenian, Bohemian, Croatian, Danish-Norwegian, Dutch (Netherlands), Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Lettonian, Polish (Latin type), Portuguese, Rumanian, Russian, Serbian, Sioux, Slovakian, Slovenian, Swedish, Syriac, Ukrainian, and Yiddish.

A branch located in the Canal Zone at Cristobal is established for the purpose of supplying literature in the Spanish language for the Central American and Caribbean fields. In addition to books, pamphlets, and tracts in the Spanish language, a monthly magazine, *El Centinela*, with a circulation of about 30,000 for each issue, is printed.

Contributions made by the Pacific Press to foreign missions in gifts and printed matter over a period from 1909 to 1945 have amounted to more than \$450,000; its investments in foreign publishing houses, \$433,177. The amount of work turned out by the organization in the year 1945 totaled \$3,177,856.

## An Expanding Work

WITH the church in Oakland growing rapidly, requests came from the believers in San Francisco for further work in their city. At the Yountville camp meeting in 1874, Wesley Diggins had promised that if the conference would bring the double tent to San Francisco he would find a place to erect it and would pay the expense of seating it and carpeting it with straw. On October 16, 1874, tent meetings had begun at the corner of Jones and Tyler Streets under the leadership of Canright, Loughborough, and George I. Butler, who was visiting from the East. The attendance ranged from 500 to 1200; and the three daily newspapers, with a combined circulation of more than 100,000, announced the subject for each evening meeting. The ministers did not meet the public opposition they had had in smaller towns. "Indeed, this is one advantage in laboring in a large city," wrote Canright. "Ministers generally let us alone. Hence, I notice that those who do come out do so with less labor."

In November of 1874, Cornell, who had accepted a call from the General Conference to preach in New York, left for the East with Butler. Seventy had been added to the church when the meetings closed in December. With this increased membership the expense due to the necessity of renting halls for their meetings became greater.<sup>1</sup>

In April, 1875, when the leading members of the San Francisco church were gathered at one of the homes, Mrs. White related a dream that had impressed her:

"I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far more promising. After a time I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work."

This was interpreted to mean that in San Francisco there was a great work to be done. Mrs. White urged upon the church the importance of erecting a house of worship, stating that as soon as they moved out they would see the providence of God opening the way before them. Loughborough, who was in attendance at the meeting, related: "The idea of the members of that company, who were nearly every one of them of the poor of this world, undertaking to erect a meetinghouse 35 x 80 feet, and that, too, in a city where the expense for a lot seemed to demand an outlay of at least \$6,000, looked indeed like a move in the dark. But Mr. and Mrs. White were greatly impressed with the necessity of building well in these cities. "Oakland and San Francisco are destined to be large and growing cities," wrote James White, "and will be as important fields of missionary labor as can be found on the globe. These cities, seven miles apart, are connected by the most pleasant means of travel we have seen from the Atlantic to the Pacific."

Mrs. White tells of their experience: "Believers were few in number and we needed much courage and much faith to brace us for the work. We prayed much . . . and finally resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek that we might use the proceeds in this work. We wrote our brethren, 'Sell everything we have in Battle Creek, and send us the money at once.' This was done and



we helped build the churches in Oakland and San Francisco."

A lot was secured on Laguna Street for \$4,000—two thousand less than the list price. One church member offered to contribute one thousand dollars if she could sell her place. Within two weeks it sold for one thousand more than the price quoted, and her pledge was paid. Another poor convert, believing "if the Lord says it must be done, He will open the way somehow," found to his astonishment the estate of a relative settled and he the possessor of \$20,000. This man also gave \$1,000 toward the church building, and bought one third of the lot on which to erect a residence for himself. Before the church building was completed, half of the total cost of \$14,000 had been met by donations.

It happened that in the section where the new church was being erected, there were not suitable buildings for school purposes; and before the roof was on, officials of the city school board came asking if they might rent the basement. Permission was granted, and the church received seventy-five dollars per month rental. This arrangement continued for two years, enabling the church to meet the interest on the mortgage and pay all running expenses.

A number of years later Mrs. White visited the bay area. "Sabbath morning we entered the San Francisco church," she relates, "and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, 'The Lord has fulfilled His word.'"<sup>2</sup>

The latter part of August, 1874, Cornell had left Santa Clara for Guenoc, Lake County, where he conducted a

short series of lectures in the schoolhouse at that place. In this little village with but nine houses an interest had been created in Bible study by some Adventists who were living there. Taking a circle of four miles in each direction, there were but forty families; yet, from the first, Cornell's audiences averaged seventy-five, many of whom accepted the teachings. Thus was another small church organized.<sup>3</sup>

In the meantime Loughborough and P. M. Partridge, his tent master, opened meetings in Vallejo, July 17, in a new sixty-foot tent. They encountered opposition here from the so-called Grant First-day Adventists similar to that carried on in Santa Clara against Cornell's ministry. However, after a series of sixty-one lectures, a small company was organized before the opening of the fall camp meeting at Yountville.<sup>4</sup>

At the third California Conference session held in October of 1874, William N. Healey, E. F. Uhl, C. A. Carey, Andrew Brorsen, Knud Brorsen, B. A. Stockton, J. S. Howard, A. W. Bartlett, and John Judson were licensed to preach; and B. A. Stephens, J. D. Rice, and M. C. Israel the following year. The work of these men gave great impetus to the evangelical work in the state.<sup>5</sup>

During the early summer of 1875 D. M. Canright and J. H. Waggoner were located at Stockton with one of the large tents; but the time did not seem opportune to hold meetings, as the farmers were busy with planting. The tent was then moved to Gilroy, which Canright believed would be a favorable location. "There are several villages near enough together," he wrote, "to strengthen one another should churches be raised up in each place. Gilroy has a population of about two thousand, exclusive of Chinese and Spanish. Hollister is fourteen miles south, with a population of about a thousand, I am told. Watsonville is

twenty miles southwest, with a population of about fifteen hundred. . . . San Juan is a small town about as far off as Hollister. Santa Cruz, with a population of thirty-five hundred, is only about twenty miles northwest of Watsonville; while Salinas, with about twenty-five hundred, is about the same distance south of Watsonville. . . . We have scattered brethren in all these places. Here is work enough for two years to come, all within a radius of a few miles."

The meetings at Gilroy were well attended. With the exception of Oakland and San Francisco, according to Canright, they had not had such an interest or as large a turnout in any place in the state where he had been.

The tent was next pitched at Hollister. Canright and Waggoner worked together here until August 6, when the General Conference called for Canright's services in the East. Loughborough then joined Waggoner, and they remained here until September 5, when they closed their tent effort to prepare for the coming camp meeting. Good companies were formed at both Gilroy and Hollister, twenty-four adults joining the church at Gilroy alone.<sup>6</sup>

William Healey and B. A. Stephens brought their tent to the city of Sacramento during the heat of the midsummer of 1876 and pitched it in a pleasant location on a shady lot at H Street near Sixteenth. The Sacramento people, who were accustomed to hearing all types of speakers, showed no great interest at first; but as the lectures progressed, there was a gratifying response. When they closed in the early fall, a church of thirty had been organized.

In October, Healey began a series of evangelistic meetings in Solano County. From there he went to Anderson Valley in Mendocino County on the coast.

In writing of the trip he says: "On February 22 we took

the stage from Cloverdale for Christine. Of all the experiences we have ever had, or read of, in staging, we think this day's ride was the most disagreeable. After riding over forty miles through mud and rain, we managed, by walking up the hills, to reach our destination a little before sunset. We were kindly received by Abram La Rue, who informed us that our appointment was out for meeting that night, and that we must make haste or be late. His team was harnessed, and after a ride of a little over two miles we reached the schoolhouse. We did not feel much like preaching, as we were very tired, but there was no time for rest. We did not even get the mud from our clothing, as the people began to come together and soon numbered about forty."

Writing a little later from Christine, where a church of twenty-six members was organized, he continues: "We have preached twenty-two sermons. It has rained every day during the meetings, but we did not miss an appointment. We commenced with an audience of forty, and the last day it was a hundred."

In this same year, beginning in October, 1876, J. L. Wood worked in the San Joaquin Valley, going first to Kingsburg, eighteen miles south of Fresno, and later to Fairview. There he found one of the sons of Moses Church, who with characteristic generosity took him with horse and buggy through the country to visit the people and invite them to the tent meetings. Church had, previous to the arrival of Wood, interested a number of his neighbors in his beliefs, and they had been holding weekly Sabbath services. With the assistance of these, the ministry of Wood, and later of Healey, who held a tent effort here, a church of about fifty members was finally established.

From Fresno, Healey took the tent to Visalia. While



here he was stricken with malaria fever, caused no doubt by the close proximity to Mussel Slough. Loughborough, who went to his assistance and finished up the work there, writes of his experience: "There are four churches in town, but all put together do not get a fair hearing for one. There is not much interest in religious things here. We are told that the average attendance at the tent is greater than the combined audiences of all the churches, and yet we call our audiences small." Only about a dozen responded to the preaching at this place. As a result of his short stay in Visalia, Loughborough was also taken ill with chills and fever, the malaria affecting him, as it did Healey, for some months.<sup>8</sup>

Andrew Brorsen and J. D. Rice were sent out with a tent to Pacheco, Contra Costa County. Later they moved to Martinez, about four miles away, and their efforts in these two places resulted in the organization of a church.<sup>9</sup>

During the winter of 1876 a definite move was made to qualify the laity for more extended missionary work. A Bible institute was held in Oakland, April 1 to 16, the conference providing room and board for the forty-eight who enrolled. Uriah Smith, editor of the *Review and Herald*, Bible student and teacher, came from Battle Creek, Michigan, to lead out in the instruction. He was assisted by Mr. and Mrs. James White and the ordained ministers of the state.

By the year 1877, calls for ministerial aid came from distant places as well as from practically every section of the state. The work of the California converts, J. F. Wood and Aaron Miller in the Walla Walla Valley, Abram La Rue in China, and William Hunt in South Africa, have been previously mentioned in this volume. The work in the North Pacific country was sponsored by the California Conference

until the North Pacific Union Conference was organized.<sup>10</sup>

Contributions were also made to pioneer the work in Nevada, Arizona, and the Hawaiian Islands. These, together with the four California Conferences, today comprise what is known as the Pacific Union Conference with headquarters in Glendale.

The first Seventh-day Adventist worker to enter Canada, George E. Hollister, was also a California convert. He heard the new Bible teachings preached by Samuel Thurston, who held tent meetings in Jolon, Monterey County, in 1888. Following his acceptance of the new faith, Mr. Hollister, a lay preacher in the Methodist Church, attended Healdsburg College for a year under the tutelage of Alonzo T. Jones, a Bible teacher of note in the denomination, and the following year began self-supporting mission work. Heading north, Hollister entered Canada in 1891 and drove a team from British Columbia to Winnipeg. In temperatures ranging many times from fifty to sixty degrees below zero that winter he held stereopticon lectures, illustrating the Bible teachings, in schoolhouses, and also did colporteur work.<sup>11</sup>

As a result of the widespread interest in California, two camp meetings were held in the fall of 1877—one in the north at Yountville from September 13 to 19; and one in the south near Lemoore, Tulare (now Kings) County, September 25 to October 1. The one at Yountville was the larger. Fifty-seven new converts were baptized.

The camp meeting at Lemoore, with twenty-two family tents aside from the large one, aroused considerable interest among the people of that section. Believers drove more than three hundred miles, from as far south as San Diego and San Pasqual, to attend this gathering. The baptismal services of twenty-nine converts held on the closing day in

Kings River, four and a half miles from the campgrounds, attracted the people from the whole countryside. Buggies, wagons, and those on horseback made a procession which reached practically from the tented village to the river.

In the autumn of 1877 several families of the Santa Rosa church had moved to St. Clair in Churchill County, Nevada. These converts, anxious for church privileges, sent in a call for a minister to hold meetings in their vicinity. Loughborough, hoping that a church might be established, responded and arrived there on February 1, 1878. Of his journey Loughborough writes: "Jackson Ferguson met me at Wadsworth station, and by carriage we performed the journey over the desert, thirty-five miles, to St. Clair, passing only one residence on the way." "Although this is a new country and thinly settled, yet here are inhabitants to give us an audience varying from forty to seventy. About all the community turned out. St. Clair is near the old familiar town known to those who crossed the plains with oxcart as Ragtown, where for five or six months immigrants stopped on Carson River for a few days to recruit and shift the much-worn garments for better clothing before entering the settlements. About all the religious meetings held in Churchill County the last year have been held by Brother Ferguson since he came from California. He also held meetings in Stillwater, twenty miles away."

Before Loughborough left St. Clair he had organized a church of more than twenty, with Jackson Ferguson as leader. A temporary state organization was arranged, and three hundred dollars was pledged for the purchase and fitting up of a tent for future work in Nevada.<sup>12</sup>

The following summer Loughborough and Mrs. E. G. White visited Salem, Oregon, to assist in the first camp meeting to be held in the north Pacific country. They took

with them a large fifty-foot circular tent and a number of smaller ones, these being lent by the California Conference for this occasion.

It was about this time that Loughborough received word from the General Conference that he and the Brorsen brothers had been recommended to go to Europe. Loughborough was asked to pioneer the work of the church in England and the Brorsens to labor with Elder Matteson in Denmark. With difficulty Loughborough made his decision to go, for he had spent ten years building up the church in the state.

Early in July he packed books, tent, and fixtures, and shipped them to Nevada for a tent meeting in Reno, which he had promised to conduct before leaving for England. The new tent was pitched in Reno a few rods from and in full view of the Central Pacific Railroad. This was a new sort of entertainment for the Reno people; the tent was packed and scores stood outside listening through the lectures. The attendance varied from one to five hundred. When the lectures closed in August, more than twenty were baptized.

Loughborough also felt burdened to carry through the California camp meetings that fall.

Loughborough and his wife bade farewell to their friends on the last day of the Yountville meeting. The following account from Loughborough's own pen tells of his strenuous activities the last weeks of his labors in California:

"I went immediately to Oakland, and spent the fifth and sixth shipping tents, books, etc., to the Lemoore campground. I took a night passage to Goshen, arriving there at 2:30 a. m. the seventh, then by carriage made the trip to Lemoore, arriving there in time to preach at 11 a. m. Sabbath. In the afternoon we went to the campground, which



was between Lemoore and Armona. . . . As a result of almost constant labor and traveling I found myself much wearied, so much that on the forenoon of September 11, when I had talked about twenty-five minutes, I fainted away in the pulpit. Elder Healey completed the discourse, while the brethren carried me to my tent to recuperate. I was able the next day to resume labors. I spoke twice that day. On Sabbath, the 14th, there were twenty-five candidates baptized in the irrigating canal not far from the camp.

"On the evening of Sunday, September 15, I gave the closing discourse of the camp meeting, and then Brother Seth Bond took me by carriage to Goshen, where I arrived in time to take the 1:45 a. m. train, the 16th, for Oakland, at which place I arrived at noon of that day. The 17th and 18th were spent in preparations for our journey to Michigan. . . . On the evening of September 19 we started for Battle Creek, Michigan, by tourist car. At that time it required twelve days to make the trip, but that was much shorter than the trip via New York and Panama by water in 1868."<sup>13</sup>

Loughborough spent ten years in England and then returned to California.

## Medical Evangelism

WHEN John Loughborough was seven years old, in 1839, he "peered one day through the thick blankets that curtained and covered the tall posts of the bed on which his father lay dying of typhoid fever. The sufferer had been faithfully and lovingly dosed with drugs, and then had been forbidden by his attending physician the comfort of a drink of cold water or even a refreshing breath of pure air."

After his father's death John went to live with his grandparents on their farm, as has been mentioned in the early part of this narrative. Every fall "four large, fat hogs and one beef were slaughtered as winter provisions for the family. Nearly all parts of the hogs were eaten except the bristles and the hoofs."

"I was a great lover of animal flesh as food," he relates. "I wanted fat pork fried for breakfast, boiled meat for dinner, cold slices of ham or beef for supper. One of my sweet morsels was bread well soaked in pork gravy."

"If in the spring of the year we felt languor (really the result of consuming so much fat and flesh meats during the winter), we resorted to sharp pickles, horse-radish, mustard, pepper, and the like to 'sharpen the appetite' and tone up the system. We naturally expected a poor spell in the spring before we could get newly grown vegetables."<sup>1</sup>

At the age of eighteen, when young Loughborough was beginning to preach, he was advised by physicians to use tobacco as a remedy for a lung difficulty which followed a

slight hemorrhage. He accepted this advice as good counsel and formed the habit of smoking cigars. These practices were continued until he became active in establishing the health principles early adopted by the Adventist Church.

This is a brief view of the conditions which prevailed in medical science, diet, and health during the first half of the nineteenth century. Little advance in general methods of therapeutic practice had been made since the turn of the century, when the strongest drugs and opiates were freely prescribed and the practice of "bleeding" patients was in vogue.

Although voices of reform began to be heard among progressive members of the medical profession by the middle of the century, yet in 1860 Oliver Wendell Holmes wrote: "I firmly believe that if the whole materia medica as now used could be sunk to the bottom of the sea, it would be all the better for mankind—and all the worse for the fishes."<sup>2</sup>

Early in the nineteenth century some interest had been aroused among the medical profession in water cures and the discontinuance of drugs in the treatment of disease. We cite as an example Dr. R. T. Trall who, in 1852, published the *Encyclopedia of Hydropathy*, and in 1867 was head of the Hygieo-Therapeutic College in Florence Heights, New Jersey, the school which Merritt G. Kellogg attended.

Publications also began to appear on the value of a vegetarian diet. The poet Percy B. Shelley aroused interest in the subject when his book *A Vindication of Natural Diet* appeared. In 1847 the Vegetarian Society was organized in England and later in America. Among its members were such nationally known figures as Horace Greeley and Susan B. Anthony.

In 1850 the teaching of physiology and hygiene began to be introduced into the public schools. But these were not popular subjects when the youthful pioneers of the Seventh-day Adventist movement began the study of health principles and gradually threw their energies into a program of health education.

In 1863 Ellen G. White wrote: "It is a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind,—intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure, soft water, for diseases, for health, for cleanliness, for luxury. . . . We should not be silent upon the subject of health, but should wake up minds to the subject."<sup>8</sup> From this time on until her death in 1915, detailed instruction on temperance, diet, and nature's curative methods came from her pen.

"While we do not profess to be pioneers in the general principles of the health reform," wrote J. H. Waggoner, one of the early workers, in 1866, "by the method of God's choice it has been more clearly and powerfully unfolded."

The early church in its earnestness and sincerity took literally as directed to themselves the admonition found in Matthew 10:7, 8: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick: . . . freely ye have received, freely give." Endeavoring to follow the example of Jesus Christ on earth, who, according to record, spent more time in healing the sick than in preaching, they launched out on a program which in its medical work at the time this is written, has encircled the globe with more than 170 medical institutions, including a large medical school, well-equipped sanitariums, hospitals, and dispensaries.



The initial steps in promoting the medical movement were the publishing of the monthly periodical *Health Reformer* and the establishment of the Western Health Reform Institute on the outskirts of Battle Creek in 1866. Opening its doors with a staff of two physicians,—Drs. H. S. Lay and Phebe Lamson,—two bath attendants, one untrained nurse, three or four helpers, one patient, “any amount of inconveniences,” but with a great deal of faith in the hearts of its founders, it grew beyond their most sanguine expectations. Later this became known as the Battle Creek Sanitarium. Purchased by the Government in 1942, it is now operated by the Army as the Percy Jones Hospital.

In 1876 the superintendency of this institution was assumed by John Harvey Kellogg, M. D., a graduate of Bellevue Hospital Medical College of New York. In the same year Kate Lindsay, M. D., who had also received the best medical training then available, joined the staff. She later became active in establishing a school of nursing. Under the leadership of Dr. Kellogg, during the closing decades of the century Battle Creek became world famous. Here had evolved an institution built on the principle of healing through nature’s simple restorative methods—water treatments, proper rest, exercise, correct mental hygiene, and simple food. The restoration of health without the use of drugs was the goal. The diet excluded tea, coffee, meats, condiments, highly seasoned foods, and alcoholic drinks.

The leaders early envisioned a world organization of health institutions. Dr. Kellogg, with his executive and creative talent fired to action through the inspiration of Dr. George D. Dowkontt, began the formation of a plan which was far-reaching in its effects. He began encouraging young people of promise, instilled with the Battle Creek idealism, to take up the study of medicine. In 1891 a num-

ber of these, aided by the church organization and the Battle Creek Sanitarium, entered the University of Michigan Medical School.

Later some of this number formed the nucleus of the faculty of the American Medical Missionary College, established in 1895, of which Dr. Kellogg was the first president. Instruction was given in the sanitarium, in the classrooms and laboratories of the already established denominational college adjacent to the sanitarium campus, and in clinics in Chicago.<sup>4</sup>

Thus the foundation was laid for the union of medical and missionary work so prominent in the Seventh-day Adventist organization.

During January of 1874 J. N. Loughborough and I. D. Van Horn visited W. A. Pratt, an early convert, at his ranch in Pratt Valley, to solicit funds for the building of a church in St. Helena. While Loughborough was talking with Pratt, Van Horn strolled up the mountainside, following a water pipe line to its source of supply, Crystal Springs. After admiring the spot with its beautiful view of the Napa Valley, he rejoined Loughborough, remarking: "I have found the ideal place for a health resort."<sup>5</sup>

A few years passed. A. B. Atwood, a brother-in-law of Pratt, had taken his wife to Dr. Barlow J. Smith's treatment rooms near Rutherford Station, a few miles out of St. Helena, where Merritt G. Kellogg was acting physician. While Kellogg's medical course consisted of but a few months spent at Dr. Trall's Hygieo-Therapeutic College, he was successful in administering these treatments, and Mr. Atwood was much impressed with the help his wife received. He asked Kellogg if he would be interested in conducting a similar establishment of his own, telling of the ideal location on the Pratt ranch. "Most assuredly I

would be interested," replied Kellogg, "but I do not have the means, and I would not think of starting an institution with less than \$5,000."<sup>6</sup>

Later Kellogg was invited by Pratt and Atwood to look over the site. Impressed with the possibilities he saw in the location, Kellogg entered into an agreement with the two men. Kellogg and Atwood offered to contribute \$1,000 each; Pratt agreed to donate ten and a half acres of land, his half interest in Crystal Springs, and \$3,000 cash.<sup>7</sup>

Kellogg immediately moved to the Pratt homestead, and on December 10, 1877, with pick and shovel and the assistance of Frank Lamb, L. J. Benson, and the Wilson brothers, construction of a road up the hillside to the present site of the St. Helena Sanitarium was begun.

With a five-year-old team of horses which John Morrison, a church member in Santa Rosa, had given in exchange for a \$200 interest in the institution, the men began hauling materials up the new road and rapidly pushed the construction of a two-story building, 28 x 72 feet. Before it was completed, letters were received asking for accommodations.

On June 1, 1878, there appeared in the *San Francisco Call* an announcement of the opening of the Rural Health Retreat, as it was originally named. "A pleasant summer resort. An institution where invalids are cared for hygienically. A medical and surgical sanitarium where those who have tried the drug system of medication without benefit are cured by nature's own remedies. All the various forms of water, vapor, hot air, medicated, and electric baths, Swedish movements, proper exercise, and rest are given. . . . There is no place in California so easy of access that offers as many inducements as a summer resort to the pleasure seeker, or that affords the invalid as many natural advantages for the recovery of health as the Rural Health Retreat."

On the 7th of June fourteen guests were met at the station in St. Helena with a team of horses and a three-seated spring wagon owned by Mr. Pratt. At the end of five months the patronage so taxed the sanitarium that tents were erected for the use of the workers. The first summer's income met all running expenses, and in the fall, with a considerable amount of charity work performed, a net gain of \$500 was recorded. With the passing of a year, Kellogg had severed his connection with the institution, and Dr. H. H. Chase and E. J. Waggoner were in charge. By 1885 Dr. J. S. Gibbs was heading the medical staff with J. D. Rice as business manager. In the year 1891 a nurses' training course was offered, and five young ladies and one young man enrolled. In 1885 the *Pacific Health Journal* was launched by the medical staff at the sanitarium, and it was printed by the Pacific Press.

As this is written, the present institutional property embraces about five hundred acres of land, more than fifty buildings, and a total investment of more than half a million dollars. The students who have gone from this sanitarium as full graduate nurses number almost a thousand, many of whom are serving in foreign mission fields.<sup>8</sup>

The last seven years of John Loughborough's life were spent at the St. Helena Sanitarium. He died April 7, 1924. His years of ministry had covered a period in England as well as in California, and at the age of seventy-six he made a trip around the world. Shortly before his death he stated that he had read the Bible through more than seventy times, and its tenets had helped keep him through his long life.

The historian Bancroft says: "The pioneers of California are the originators and builders of her prosperity and greatness. Study faithfully their character and lifework and you have all that is essential in California history."<sup>9</sup>



## Healdsburg College

EARLY in the history of the church there were those who conceived the plan of establishing schools for the education of the youth, believing that upon them must rest the responsibilities of carrying forward the movement. By pen and voice the leaders instilled in the members the conviction that from childhood they should train their children not for the acquisition of wealth, position, or worldly fame, but to be ambassadors of Jesus Christ. They should be willing to spend their lives in foreign lands, to endure hardships and privations.

There was a small but fundamental beginning in 1868 when G. H. Bell taught a small group of children in a private home in Battle Creek. Unlike attempts made prior to this by Louise M. Morton, J. F. Byington, and others, this school continued, and as it expanded was moved into a large frame office building formerly used by the Review and Herald office. In June, 1872, this was placed under the auspices of the church, and through the church paper and at the camp meetings the necessity of providing adequate equipment was agitated. Pledges to the amount of \$54,000 were received. Twelve acres on the west side of Battle Creek were purchased from a wealthy Quaker, and a three-story brick building was soon constructed.<sup>1</sup>

In the fall of 1873 Battle Creek College opened under the leadership of Sidney Brownsberger, a graduate of the University of Michigan. The winter term of that year records an enrollment of one hundred students. In 1885

W. W. Prescott, a graduate of Dartmouth College and a teacher of wide experience, was made president of the college. The new institution grew rapidly during his ten-year term of office. New buildings, including dormitories, were added, scholastic standards were raised, and by the winter term of 1886-87 there was an attendance of 566 students. Thus appeared another branch in an inclusive design, soon to find its counterpart in California.

A camp meeting was held in the East Park Grove, near Sacramento, California, in 1881. Here the first definite steps were taken toward establishing a school in California. Unusual weather conditions were noted the opening day of the meeting. Ice was found on the campground, and in the High Sierra there were heavy snowstorms. However, the following day there was a change. "Friday morning," wrote W. C. White, "half a dozen of us went down to the old Arcade depot to welcome S. N. Haskell, who was coming in from the East. The train was late; the day was hot, and we stood with vests unbuttoned, fanning ourselves with our hats. At last the train thundered along in a way that indicated it had been driven fast to make up for lost time. The train was a veritable icicle. The platforms and couplings were heavily coated with ice. The trucks were heavily loaded with ice, and the tops of the cars were also covered with ice several inches thick. We were all glad to see Haskell and the good friends who came with him from the train, and we saw that in less than ten minutes all the ice had dropped from the train, which now had shed its winter coat and was in summer garb."<sup>2</sup>

At this meeting a resolution to establish a school in California was presented and unanimously adopted. A committee was chosen to arrange for teachers and to plan courses of study; another committee on finance was to

select a suitable site and make arrangements to start the school. Two thousand dollars was voted toward the enterprise, and all ministers in the conference were authorized to act as special agents of the school.<sup>3</sup>

A property was finally chosen in Healdsburg, where more than twelve years before Loughborough and Bourdeau had held a series of meetings and established a church. Healdsburg had been laid out as a town in 1856 by Harmon Heald, postmaster and owner of one of the hamlet's two stores. A thriving mercantile business and quicksilver mining in the region aided in the town's development.<sup>4</sup>

When this village comes to our attention again in 1882, the local paper comments: "Our farmers were never before in so good condition financially. During the past three years every man practiced close economy; and fair prices and ready market for their grapes and fruits last season have enabled most of them to pay off old scores, and they are free of debt. Merchants and mechanics are doing well. . . . Money is plentiful, and the banks are looking for customers." And an editorial also appeared with reference to the members of the Seventh-day Adventist Church: "They are a class of people who seem to strive to practice what they profess; they are industrious and abstemious to the last degree. They seem to have a good way of minding their own business, paying their debts, saying but little brag of themselves and no ill of their neighbors. They are a class that will never do Healdsburg any harm but are a valuable acquisition. We are pleased at their strength."<sup>4</sup>

The committee decided to purchase a roomy school building which had been formerly operated as Healdsburg Institute by a group of local citizens. The property was

(Upper) Much advance has been made at the White Memorial Hospital, Los Angeles, since the day when these first units were built. (Lower) The main building today is a modern hospital unit dedicated to the treatment and care of the sick.









secured at a figure far below its original cost of \$10,000.

Sidney Brownsberger had been asked to take charge of the new school. He and his wife arrived from Battle Creek in March, 1882, and on April 11 the school opened for the spring term with an enrollment of twenty-six which the next week increased to thirty-one. Students of all ages, from five years up, had been solicited. The branches in which instruction was given followed the usual line of grammar and high-school courses, with the exception that Bible instruction was added. The beginnings of a theological course were arranged for the benefit of those who wished to prepare for the ministry. Included were Greek, public speaking, homiletics, Bible, and secular history. "The doors of the academy will be open to all those who respect wholesome discipline and who will submit themselves to good regulation," wrote Professor Brownsberger for the local paper. "There will be no general exercise in the school of a sectarian character; classes will be formed for the special study of Bible history and those truths which form the basis for morality and religion; students will not be required to enter such classes when parents and guardians wish them excused."

The faculty consisted of Sidney Brownsberger and his wife, Mr. and Mrs. W. C. Grainger, Charles C. Ramsey, and Miss Edith Donaldson. By the end of the first year the enrollment had increased to 152 students, and a new dormitory had been built. The entire cost to students a week for tuition, board, furnished room, laundry and book rent varied from \$4.50 to \$5.50, or \$180 to \$220 a year of forty weeks, paid monthly in advance.

Families moved into Healdsburg from many points of

(Upper) The Glendale Sanitarium and Hospital, originally in rural surroundings, soon found itself surrounded by a rapidly growing city. (Lower) Today an ultramodern institution has been erected on a hill overlooking the metropolitan area of Southern California.

the state in order to give their children the advantages of the school. "Scarcely an available residence is left for occupancy, and the boarding houses are also full," was an item appearing in the *Russian River Flag* of July 27, 1882.

The *United States Bureau of Education Report* for that year gave the enrollment at the University of California as 487 students, and listed six Protestant and four Roman Catholic colleges in California aside from the university.

The ideal of the founders of Healdsburg College was to unite labor with study. They believed that education to be complete should comprehend the harmonious development of the physical, the intellectual, and the spiritual faculties. The labor suggested was largely in connection with the useful trades, such as carpentering, painting, printing, the making of shoes, tents, brooms, for the men; plain sewing, dressmaking, cooking, and general housework for the women.

Another plan which was early instituted in the school was the practical training of young people for active missionary work. At the close of the school year students preparing for the ministry were sent out for the summer to various parts of the Pacific Coast to be associated with experienced ministers in public tent meetings. Others went as canvassers selling books in new localities and preparing the way for public evangelism. After the college had been in operation for two years, thirty of its students were laboring in some department of the church organization. Students were in attendance from Oregon, Washington Territory, Nevada, and California. It was not long before some were enrolled from Hawaii, New Zealand, Australia, and even Iceland.<sup>5</sup>

The life of the student at Healdsburg College was carefully regulated. The rising bell sounded at five o'clock,



summer and winter. Breakfast was served at six thirty, the extra time before being "reserved for prayers" and forty-five minutes of work. Immediately after breakfast "the school family" met in North College Hall parlor for worship; then everyone engaged in thirty minutes of work. The remaining time, until Chapel exercise in South College at eight forty-five, was devoted to study. From then until noon they "were closely kept" to their respective studies and recitations. Dinner was at twelve thirty. After thirty minutes of manual labor, recitations continued until five o'clock. From five thirty to six fifteen another period of work ensued, which was considered recreation. The final study period came from seven to nine in the evening. The eating of but two meals a day was strongly encouraged. Those who wished a third meal were charged \$3 a month extra. The lights in the dormitory were extinguished at 9:30 p. m., when every student was supposed to be in bed.<sup>6</sup>

The reminiscences of one of its early graduates, Alma E. McKibbin, give a further picture of these college days:

"The school of my student days was a very simple institution—simple in form and simple in the practice of the truth. This simplicity made life very real. The teaching was positive. The true values of life were so accurately estimated that we young people needed no exhortation to shun the vanities of this world.

"The first graduates had no class organization. They spent no money on class pins or graduation clothes, nor time on class functions. However, on the last day of the school year they gave orations that linger still in the memory of those who heard them as something true and fine and altogether worth while.

"It has been intimated that the school lacked somewhat in scholastic standards and the forms of social life. As to



this I cannot say, but I do know that though the quantity of learning may have been limited, the quality has never been questioned. In our social relations we were taught to love one another, to be sincere, and to be kind and respectful to everyone—the fundamental principles of Christian courtesy.

“My alma mater is to me a hallowed memory. The world has changed, but the principles I learned there have not altered. It is still true that Christianity is a real thing and makes one simple, kind, and sincere.”<sup>7</sup>

As the century neared its close there was a wave of interest in the denomination in behalf of education for the children. This resulted in the establishment of elementary schools in connection with many churches. Trained teachers from Healdsburg College assumed these charges, aided by a few Battle Creek College graduates who ventured across the Rockies, when they took charge of schools in Fresno, San Pasqual, and San Francisco.

Due to increasing financial difficulties and a desire by its promoters to move its location to a more rural section, Healdsburg College closed its doors in 1908. During its short life, nearly two thousand young people passed under its influence, four hundred of these becoming active workers in the denomination—forty ministers, seventy-five teachers, forty-five physicians, thirty-two nurses, and two hundred other workers. Forty of these saw service in foreign mission fields.<sup>8</sup>

## Pacific Union College

“IT IS a trifle startling to find a college of five hundred students, boys and girls, literally in the woods on top of Howell Mountain,” said the *San Francisco Chronicle* of April 11, 1932. “It is no accident, however, that the school is in so secluded a spot. By design its students are thus removed from all outside distractions. Notable is the fact that every student, regardless of his financial ability, is required to earn a minimum portion of his or her expenses, and the college provides the employment by which this or more may be done.

“Truly remarkable is the fact that this college without endowment and with its total subsidy from the denomination only \$10,000 a year—a very little for five hundred students—keeps its budget continuously balanced. It not only can pay its bills, but it discounts them, yet its charges to students are very moderate.”

But what the reporter from the city paper did not know, or at least did not record, was the beginnings of Pacific Union College, the pouring out of devotion and the seemingly endless sacrifice made by men and women of high intellect, distinction, and idealism as they built a college on a high hilltop, who as an earthly reward for their labors saw no material gains for themselves, only records such as these:

“Sail the seven seas, and there is probably not a major port of entry on the globe where you could not be met by a graduate of Pacific Union College engaged in the work of

proclaiming the advent message. Go to Inland China, to the heights or jungles of South America, to 'Afric's sunny fountains,' to the heart of India—go where you will, and you are sure to meet a loyal son or daughter of Pacific Union College ere you travel far.

"What are they doing? . . . About all the departments of denominational activity have been entered, from the secretaryship of a department of the General Conference to the position of the lonely missionary on the farthest frontiers of the mission field; doctors in leper colonies as well as in great sanitariums, evangelists holding extended efforts in centers of population or itinerating in the wilderness, publishers in large printing houses and in mission stations, teachers in native out schools and in college centers."<sup>1</sup>

For the successor of old Healdsburg College, Pacific Union College, had opened its doors in September of 1909, and by the year 1945 its graduates numbered approximately two thousand.

Shortly before the close of Healdsburg College, plans had been laid at the Fresno conference, early in 1908, for the opening of a normal school separate from the college. A site was selected at Lodi, and two dormitories and a main administration building were erected. When Healdsburg failed to open in the fall of 1908, some advanced classes were given at this new school, known as the Western Normal Institute. But plans were being inaugurated to raise funds and select a suitable rural site for the relocation of the college. Various offers of land were made at Sebastopol, Turlock, Oakville, Sonoma, and other places.<sup>2</sup>

Final decision was made on a large tract of nearly seventeen hundred acres, originally the Angwin summer resort, located eight miles from St. Helena on the summit of Howell Mountain. This was purchased by the California

Conference for the sum of \$60,000. Of the 1,636 acres, 500 were under fence. A large portion was covered with forests, estimated at several million feet of saw timber—pine, fir, and redwood. The resort site with the buildings was nestled in a little valley of about one hundred acres formed by the crater of an extinct volcano into which for many years the soil from the surrounding hills and mountains had been washed, thus adapting it to cultivation for gardening, the raising of alfalfa, and orchards. When it was purchased, there were some twenty acres in fruit—apples, pears, peaches, plums, prunes, quinces, cherries, grapes, figs, blackberries, and English and black walnuts.

The water supply came from an ever-flowing spring of some 300,000 gallons a day, located at the head of the valley, raised by five hydraulic rams to the highest elevation, making it available also for irrigation of the farm land during the dry season.

There were some fifteen wooden buildings, including the main three-story, twenty-nine-bedroom hotel, which had wide verandas on the first two floors. On the first floor was a dining room with a seating capacity of about one hundred fifty persons, a large parlor, and kitchens. Aside from this there were six cottages with from three to eleven rooms each, which together would accomodate about sixty persons. All these buildings were furnished ready for summer resort occupancy. There were also amusement halls, a large swimming pool, and barns with farming equipment; thirteen horses, six colts, twenty-three head of cattle, and more than one hundred tons of hay; wagons, buggies, and surreys; a blacksmith and carpenter shop.

S. N. Haskell wrote in the church paper enthusiastically and fully of the purchase. He said: "It would have taken at least five years of hard labor" "and \$50,000 in addition to



the purchase price of the Buena Vista property in Sonoma (another property which they had considered) to bring it to as good and as practical condition as the Angwin place."<sup>3</sup>

Professor C. Walter Irwin, former president of the denominational Australian Missionary College at Coorانبong, had been elected to assume the presidency of this new college. In less than a month after the purchase of the estate, the dance hall—36 x 72 feet—had been transformed into a chapel, the billiard rooms and bowling alley in the same building converted into classrooms, the hotel into a dormitory for the young women, presided over by Miss Hattie Andre, from Coorانبong. The cottages were reserved for the young men. On September 29, 1909, the college opened with fifty students enrolled. Many more arrived during the opening semester.

This college was established with the hope that it might carry out more completely the Seventh-day Adventist ideal of combining the teaching of the manual arts with scholastic education, that every student leaving its doors might be able to use his hands as well as his head; and also to give a limited number of worthy students without means the opportunity to earn their entire way through college. The property was purchased and the school opened with a vision of its being to a large degree self-sustaining, and that all that pertained to the operation of the plant—the farm, dairy, gardens, laundry, kitchens, and even the erection of new buildings—should be done with student labor. One of the first projects that opening year was the erection of a sawmill to cut timber for the new buildings.

Without endowment, attended with the difficulties of adjusting the flimsy buildings of a California summer resort to the needs of a rapidly increasing enrollment of boarding students for the winter months, and removed from sources

of supply by a long, treacherous mountain road, the building of the new college called for ingenuity and rigid economy by its builders. President Irwin was also business manager and general superintendent of the plant; Mrs. Irwin, the commercial teacher, acted as bookkeeper and storekeeper; the Bible teacher, Elder Asa Oscar Tait, associate editor of the *Signs of the Times*, on leave of absence from the Pacific Press for his health, took charge of the sawmill and the logging from the "thousand acre" tract of timber; Professor M. V. Newton, teacher of mathematics and physical science, was the "brains" of the building program; Harry A. Washburn, professor of history, taught six classes and was the overseer of all the repair work; the teacher of English, John Paap, who had come with C. W. Irwin from Cooranbong, Australia, was director of the farm.

To the teachers and students of those first years the rigors and inconveniences of pioneer days are still vivid memories. We quote from the reminiscences of a student who arrived at the beginning of the second year:

"After an exciting voyage from Seattle, in September of 1910, on the S. S. 'President,' we arrived in San Francisco with high expectation; for at last, in our thoughts at least, we are on the last lap of our journey to Pacific Union College. The next morning at the Ferry Building we again embarked on a steamer for Vallejo across the bay; and after a two-hour trip through choppy waters and chill sea fogs sighted the dreary shores of South Vallejo. Soon we are aboard an electric train and, leaving behind the bare, open uplands, are mounting the narrowing long green stretch of Napa Valley, with its great oak trees, fields, and vineyards—a pleasant valley blockaded at its north end by Mount St. Helena. Howell Mountain, of but 1,700 foot elevation and lying somewhat to the south and east, is of the same range

which shuts scenic Lake County from the regions near the bay.

"'We' are a family of seven—father, mother, and five children. Father had come down from Washington early in the preceding May and, after looking over the school, had rented the furnished summer home of a San Francisco editor in the vicinity of the school and returned to bring the family.

"Leaving San Francisco early in the morning, we reached the village of St. Helena shortly after noon and scanned the vehicles at the little railway station for the conveyance that would take us the remaining eight miles up Howell Mountain, for we are now in a land of stagecoaches—though we hope not of the highwaymen in Robert Louis Stevenson's day, thirty years before!

"When our baggage is safely stowed away in the three-seated spring wagon with a four-horse team in which Elder Tait has come to meet us, we climb onto the high seats, and threading our way through the little valley at the base of the mountain, soon strike to our left up the mountain road, the while enjoying the changing scenes of tangled, woody foothills and the warm, dry September sun beating down upon us.

"We jog along until we think we must surely be near our destination, when the road suddenly becomes more precipitous, an abominable, unfenced mountain road with every passing team 'shepherding a dust storm.' We are glad that our driver is a clergyman rather than one of the famous stagecoach drivers of a yesterday with long whip cracking like a pistol, whose flinching passengers beheld themselves 'coasting eternity at every corner.'

"We keep our ears tuned to the conversation in the front seat between father and Elder Tait, who tells us, as we skirt

a narrow hairpin curve, that this is called Dead Man's Gulch, where, not long before, a driver, meeting another on the narrow road, was crowded off and he with his multi-team contraption dashed to pieces on the rocks of the steep ravine below, which we are now viewing. We hear the tinkle of bells in the distance and learn it is the warning that an eight-mule team from one of the mountain wineries is coming. Napa Valley has long been a seat of the wine-growing industry,—much of which wine goes to London,—and Howell Mountain, particularly, is noted for its 'Dago red.' We must quickly find a wide space in the road to await its passing.

"From our 'safe' spot on the edge of a precipice we see a cloud of dust towering in the air, and around the sharp turn appears the first of those sodden creatures of toil, the mountain mule, with winker straps, collar bells, sweat foaming on their bellies. And as the procession marches stoically on, the wagon heaves in view with its huge, wine-filled casks, bound for—what we know—the wharves of Liverpool, for did we not observe seagoing, full-rigged ships awaiting their cargoes at the pier in Vallejo?

"Finally the dust disperses like 'the smoke of battle.' But it is in our teeth till the end of our journey; and all begrimed we ruefully view ourselves, wishing that in place of light tweeds and blue serge we had donned dust coats and swathed ourselves in the thick veils of another day.

"The conversation in the front seat goes steadily on. We learn of the trees—the *madroña*, the *manzanita*, the buckeye, mountain laurel, the *azalea*; and of another shrub which is of some moment in California, flourishing in all the woods, by every wayside, venomous to some and avoided by all—the poison oak. We see the withered shell of the *Diogenes* lantern, the harbinger of spring on the mountain; and in



the shade of a cool dell the tiger lily. The crested mountain quail is pointed out to us; and we know, too, that we are in a land of rattlesnakes and deer. As we mount steadily higher, the air becomes clearer; we leave the thickets of smaller trees, and the landscape becomes dotted with enormous pines shooting above the lower woods; and we look across a deep valley of spiraling treetops, reflecting the azure blue of the heavens, to penciled single trees on the opposite, distant hilltop, the fir, each tree standing separate against the sky. There is a refreshing smell of resin in the air.

"As we come to a sort of elbow in the road we feel a breath of coolness and see a tiny stream trickling into a watering trough, beside which stands a quaint, weather-beaten building, 'Jack's Saloon.' We stop only to water the horses; and with ears alert listen to our parson, who is an excellent storyteller, relate legends which are whispered about on the hilltop, of men, who, toiling over 'the long grade,' stopped at the retreat from the rain and mud for a refreshing draft and remained with the swaggering, card-playing, whisky-drinking loiterers at the bar; and then, after imbibing too much, went out again into the darkness of the night, and in their drink-befuddled minds missed a turn in the road and were found dead the next morning in some lonely ravine. And of other mountain-seasoned horses and mules who brought their drunken masters safely home without the guidance of a rein.

"At last we have reached the 'Four Corners.' To our left is a tortuous road leading down some four or five miles to the St. Helena Sanitarium, and from our vantage point we see huge boulders around which the road has wound. On the hillside above is a little shack where abode a Mr. Lamb who herded a flock of goats, a figure which in the ensuing years afforded us no end of interest, coming face to face

with him occasionally as we did on our long hikes—a sudden apparition with his kindly, weather-tanned face under a shock of tangled, sun-bleached hair.

“To our right the road leads another two miles to the college; but we continue on the one straight ahead pointing to the White Cottage summer resort. The dusk of evening is gathering before we turn to our right on a private road to our new home. The shod feet of the horses clatter on the rocks in the roadbed, for we are now on the summit of the mountain, and no topsoil remains in the open spaces where there are no trees to hold it; but the scent of pine is in the air and we are coming to a spot quiet and sylvan, and through the spires of tall, high-trimmed trees we see in the fast-deepening shadows of the coming night the outlines of the large stone-and-shingle, ivy-covered structure destined to house the mirth, laughter, and tears of our growing family. To one side are clustered the outlying buildings—the separate California-style summer kitchen and dining room, the Chinese servants’ quarters, and there is the caretaker’s cottage. Thus has ended the longest eight-mile trip of my life.

“During those early years of our stay on the mountain the torrential winter rains turned that road into a sort of fiendish nightmare, according to the tales told us by father, whose business kept him in the valley except for week ends, when he attempted to get home. So when dear friends would invite me to spend a Christmas vacation with them at their distant home, I would thank them warmly, but decline, remembering quickly that term paper that ‘must’ be finished, or some required outside reading on kings who dwelt among the pyramids in Egypt; and awakening in the darkness on the morning of their departure would listen to the moaning of the wind among the pines and the rain

lashing against my windowpane, knowing that they were starting out 'on the dot at 4:30 a. m.' to catch the early electric from St. Helena, with lanterns tied to the whippletrees of the rigs to guide them as they went lurching over that rut-infested, slithering, muddy road in the inky hours before dawn; and I, drifting off again to dreamland in my cozy bed, would be content to forego the pleasure incident to the glitter of some big city and reconciled to ordering any necessary additions to my wardrobe from a catalogue.

"We were situated on a high, wooded hill that went steeply down to a creek, across which began the meadow by the spring, about half a mile from the main buildings of the college. On our trip to the campus the day after our arrival we passed the new sawmill. It was running full blast, and there was feverish activity everywhere, for it was but a week and the fall term would open; and our infant prodigy of a school was bursting its buttons with the rapidity of its growth. A new girls' dormitory, 150 x 40 feet, was under way, and in the haste to bring it to completion, green, unkilned lumber fresh from the saws was rushed into its construction—and still it would not be ready.

"The modern, accepted conveniences of today were unavailable in those pioneer days. The cottages in which the young men had been housed were of necessity released for the new faculty members who were moving in, and the men were housed wherever there was an extra roof or attic. Two or three rooms were even fitted up in one of the barns; and beneath the former bowling alley, which was serving as the classrooms, four rooms had been partitioned off with rough-hewn lumber. When school opened, a number of tents had been pitched and were occupied, and these, in the warm fall days, seemed the most desirable rooms of all, as they were light and airy, with good board floors.

"The Irwins lived in the two south rooms of the cottage 'Alhambra,' the front room serving as the business and president's office, and the room in the rear their only living and dressing room. They slept on the side porch, which was enclosed by canvas, and went to bed 'through a window.' The tiny store, where not more than two customers could squeeze in at a time, was housed under the front porch of this same cottage. When it rained, Mrs. Irwin covered the perishable goods with oilcloth, donned her rubbers and her mackintosh, and sometimes held an umbrella over her head while she waited on customers, for the porch leaked like a sieve. And we, similarly attired, stayed outside under our umbrellas in a line awaiting our turn.

"The only automobile on the mountain when we arrived was Professor Newton's 1907 model Buick, known in later years as the 'Ark.' Following its advent upon the hilltop in 1909, Newton received many complaints from the neighboring farmers over this newfangled invention which was a cause of continual alarm to their horses.

"Before the winter rains set in, the roof and siding were on the new building, and the boys were moved in from their makeshift quarters to ones little better, for the finishing work would go on all winter.

"This only partially relieved the congestion, for the little chapel and the classrooms were soon inadequate. The next project was the construction of the present administration building, which necessitated excavation on a large scale. This had to be hurried. Begun during the school year of 1912, a night-and-day shift were run through the summer vacation. Professor Newton had made a railroad track from the place of excavation to the brow of the hill; and the boys filled a handcar that ran out regularly every fifteen minutes and dumped its load, the dirt rolling down the sides of the



slowly growing hill on which now stands the college building.

"Mrs. Alma McKibbin, one of the early teachers, lived in a little cottage near by. She recalls that summer: 'Our house was in a cloud of dust for months. On warm summer nights the boys stripped to the waist for work, and as they toiled away, covered with dust and sweat, their forms were magnified in the dim light until they looked like giant forms from a page of old mythology. They were working their way through school while building up a school for those who should come after who can never know what the conveniences and privileges of the present have cost.'

"On the thousand-acre timber tract other young men students cut and felled trees, hauled them in with the tractor 'Betsy' to the sawmill, where others made them ready for their place in the building. Working at these tasks was to many their only recreation periods from study. In memory I can see the faces of some of those fellow students, who, on graduation, volunteered for foreign service and unstintingly devoted their lives to building mission stations in distant lands, carrying with them the same cheerfulness and buoyancy characteristic of their school days.

"But it was not all work. I am remembering the days of sunshine, and the cooling breezes which swept across the mountains from the sea; the hikes, with the autumn leaves pungent beneath our feet, through the crisp, clear air, perhaps to the Three Peaks, nearly seven miles away, where a panorama spread before us, reaching to San Francisco Bay to the south, to the uneven contours of Lake County at the north, and to the mountain ranges which shut off Sonoma

(Upper) In its beginning the educational institution at La Sierra Heights was a boarding academy. (Lower) Today the campus is dotted with beautiful buildings which comprise La Sierra College, a liberal arts college.







Valley to the west and the Sacramento Valley to the east from our view; the shorter jaunts to Buzzard's Roost, the Overhanging Rock, and Linda Falls; the retreat from the heat of the summer found in the shaded, cool depths of Bell's Canyon, profuse with maidenhair fern; those rare early mornings when from some eminence we looked down upon a vast level ocean of sea fog, which, drifting in from the ocean, had submerged all of Napa Valley below us, and faraway hilltops appeared like little islands—a new world lying in a 'trance of silence;' the camaraderie that existed between students and teachers as they worked together for a common purpose, the building of a school; an evening bonfire where parents, young folks, and some of the faculty gathered for supper, frolic, and the final storytelling, about its dying embers.

"We were content to live in our little empire on the hilltop. For in our classrooms we traveled to many faraway lands. The kings and queens and the mighty in secular and Bible history and literature stepped from the pages of our textbooks, and, under our versatile, deft instructors, became living characters from whom we learned that through our thoughts and words and deeds we become the builders of our own destinies. The necessity of sharpening our wits to meet life through the solving of problems in mathematics, physics, chemistry, was early impressed upon us; for we were convinced it would not be easy as we viewed the complexities incident to a school in the making. Our education was well rounded, though we learned to appreciate the music of masters on a pipe organ installed in the new chapel before the roof was secured against the heavy rains; and the strains of a Mozart sonata many times mingled with the

*Pacific Union College, a center of denominational educational activity, is unique in its locale. The campus is located on Howell Mountain, sixty miles north of San Francisco.*



patter of rain dripping into pans set at strategic places on the floor to catch the remnants of a Howell Mountain deluge.

"But those men and women who taught us never faltered.  
As Wordsworth's 'Warrior'—

Who comprehends his trust, and to the same  
Keeps faithful with a singleness of aim;  
And therefore does not stoop, nor lie in wait  
For wealth, or honors, or for worldly state.

"This was the school of my youth." <sup>4</sup>

## Southern California

THE power of Catholicism over the state even during the disintegrating Mexican regime is evidenced by an official ordinance passed by the governing body of the pueblo of Los Angeles January 17, 1837, stating: "The Roman Catholic apostolic religion shall prevail throughout this jurisdiction; and any person publicly professing another religion shall be prosecuted."<sup>1</sup>

The first recorded Protestant church service in Los Angeles was held in June of 1850 in a little adobe residence on the site of the present city hall. It was presided over by a Methodist clergyman, James Welch Brier, one of the survivors of the ill-fated "Jayhawker" party, who, during the preceding winter had, at a terrible cost of suffering, struggled through from Salt Lake City by way of Death Valley.<sup>2</sup> Mr. Brier had come into Los Angeles in February afoot, with his wife and children riding on an ox.

The foundations of Los Angeles had been laid in 1781 during the Spanish regime when a group were recruited from old Mexico to form a pueblo near the already established mission and presidio at San Gabriel. By 1830 Los Angeles had become the western terminus of the Old Spanish Trail,—an extension of the historic Santa Fe Trail from St. Louis to Santa Fe,—over which in time great pack trains brought American goods.<sup>3</sup>

In the early fifties, in contrast to San Francisco, then a city of 30,000 to 40,000, the financial, commercial, and industrial as well as cultural and literary center of the state,

Los Angeles was another "tough cow town" notorious for its unruly element, a convenient stop-off for the desperadoes routed from San Francisco by the Vigilantes, a rendezvous of reckless cowboys and freighters who pulled in after the long hauls from Salt Lake and Santa Fe; and through her streets wandered the ragged, starving Indian, hopelessly addicted to drink, reduced to beggary and crime. For innumerable miles the unfenced ranges stretched over desert, valley, and rolling hills; and even as late as the sixties the warring Indian tribes on the eastern California borders raided immigrant parties, sometimes coming to the very outskirts of the pueblo.

The whole southern half of the state remained a "thinly populated, semilawless cattle frontier"<sup>4</sup> for some years after the close of the Civil War. The birthplace of civilization on the western coast, San Diego, was at the close of the Spanish period a sleepy little military post on a far frontier. The mission and presidio had been dedicated by Junipero Serra and his priests with a handful of military and naval officers and their troops July 16, 1769; but with the passing of half a century the mission with its large possessions was impoverished by the enforced support of the military for many years, the presidio fortifications were dilapidated, and the soldiers in rags awaited their arrears in pay, which never came.

During the war with Mexico, San Diego was the only important port in Southern California and was of obvious strategic importance. Both sides tried to hold it as a base of operations. The town then consisted of a few adobe houses, only two or three of which had plank floors. The inhabitants lived through an anxious and exciting experience as the most conspicuous United States soldiers identified with the war in the West—Stockton, Frémont, and

Kearny—participated in movements in this neighborhood; and the hardest battle which marked the progress of the struggle in California was fought at near-by San Pasqual. This town was taken, lost, and taken again by the United States forces before the new flag went up to stay. By 1850, a year after the Panama Steamship Line established San Diego as a port of call, its inhabitants numbered about five hundred.<sup>5</sup>

The paucity of source material during this period makes it difficult to trace the slow progress of Protestantism. One must rely upon reminiscences of old settlers and the meager news of the first newspaper established in Southern California, the *Los Angeles Star*, the initial issue of which came out in 1851.

In 1853 Rev. Adam Bland was sent by the Methodist Church as a missionary to Los Angeles, which meant all of Southern California, for the nearest Methodist preacher was four hundred miles away. Mr. Bland's arrival was not welcomed by all, for he immediately decreased the number of saloons in the city by purchasing one, the "El Dorado," located at about the northeast corner of the Merced Theater on Main not far from the Baker Block, and converted it into a Methodist chapel.<sup>6</sup> He also conducted services in near-by Wilmington and El Monte. Mrs. Bland opened a school for girls, and the records show that on June 11, 1853, the Methodist Council allowed her \$33.33 for teaching ten poor girls. Aside from their own family, one man was the only fellow Methodist in Los Angeles.<sup>7</sup>

During that same year the first Baptist service was held by a Rev. Freeman; in 1854 the Presbyterians held a meeting in a little carpenter shop on Main Street; and in 1857 there is record of an Episcopalian service, the president of Princeton College preaching the sermon.<sup>8</sup>



But these various denominational representatives did not stay long. There were times when no Protestant minister could be found in town. Such an occasion was that of the burial of four members of Sheriff Barton's posse who were killed by the Juan Flores bandits in January, 1857.<sup>9</sup>

This brings us to the darkest chapter in the history of Los Angeles; for, according to Charles Dwight Willard in *The Herald's History of Los Angeles City*, during the period from 1850 to 1870 it was undoubtedly the toughest town in the entire nation. During most of this time it contained a larger percentage of bad characters than any other city, and for its size had the greatest number of fights, murders, lynchings, and robberies.

"The abandonment of this field by the clergymen of the various Protestant sects during the later 50's, while it may not be entirely creditable to their devotion to the service, gives some indication, nevertheless, of the moral darkness that hung over the city at that time. The Catholic Church continued its ministrations, of course, but few of the Americans attended its services."<sup>10</sup>

The Los Angeles *Star* commented upon the departure of the Presbyterian preacher in these terms: "To preach week after week to empty benches is certainly not encouraging, but if, in addition to that, a minister has to contend against a torrent of vice and immorality which obliterates all traces of the Christian Sabbath—to be compelled to endure blasphemous denunciations of his divine Master, to live where society is disorganized, religion scoffed at, where violence runs riot, and even life itself is unsafe—such a condition of affairs may suit some men, but it is not calculated for the peaceful labors of one who follows unobtrusively the footsteps of the meek and lowly Saviour."

The Rev. Elias Birdsall was sent to Los Angeles as a

missionary as a result of an appeal issued to the diocese of St. Paul's church, mentioning the "utter destitution of the community of any preaching or spiritual ministrations by clergymen of the Reformed Church. . . . Americans here are left to a life of simple heathenism."<sup>11</sup>

On January 17, 1865, the following notice appeared in the Los Angeles *Tri-Weekly News*: "Subscribers to the church fund are to meet at the office of the Wells Fargo on Thursday at 7 p. m. All who feel an interest in the establishment of a Protestant church in this city are invited to attend." On the fourth of March, in an editorial, readers were told that Los Angeles "should support at least one Protestant minister of the gospel. . . . It is a burning shame at this moment that Los Angeles cannot boast of a full and thoroughgoing congregation who can spend one hour each Sabbath from 'busy life' without being 'drummed up,' or some other method extraordinary, to hear an able and eloquent discourse."

In April, 1865, when all other Protestant denominations had deserted the city, a Rev. J. H. Warren, from the American Home Missionary Society of the Congregational Church, visited Los Angeles. A congregation was raised up, and in 1868 a chapel was dedicated.<sup>12</sup>

It was not until the year 1874 that the Seventh-day Adventist Church had an official representative south of the Tehachapi, when, as previously mentioned, John B. Judson came to Southern California from Bloomfield to look over the country as a prospective home.

Within a few months Judson returned to get his family and was officially appointed as an ordained minister to shepherd the interests of the new church in the southern part of the state. With the organization of the Tract and Missionary Society the state conference had been divided into dis-

tricts and he was made director of District No. 4, which included the counties of Los Angeles, San Bernardino, and San Diego.

When the Judsons moved to the San Pasqual Valley, it was inhabited by hundreds of Indians and a very few whites and Mexicans; but Mr. Judson did much writing to his friends telling of the advantages of this new frontier country, and almost immediately two Adventist families from the north joined them. In a short time the white settlers increased and the Indians began moving away. Within a few years a Seventh-day Adventist church was organized.<sup>13</sup>

The progress of the new church in other sections is noted in some diaries. J. L. Wood wrote from Orange in September of 1879: "I have just pitched the tent and commenced meetings in this place. Last night was our first meeting; about fifty were out. Orange is a small place, less than five miles from Santa Ana. . . . I never felt more the need of the prayers of God's people than at present."<sup>14</sup>

S. N. Haskell wrote a year later: "Elder Waggoner and myself arrived in San Diego on the morning of August 24 [1880]. There are a few keeping the Sabbath in the city of San Diego as the result of Elder Wood's meetings last spring. After a dreary ride of thirty miles through a very mountainous district, we arrived at San Pasqual Valley. Here is the home of Brother Judson, and there is but one other family that observes the Sabbath in the valley. They meet regularly on the Sabbath and have their Sabbath school.

"About twelve miles distant is another valley where there are a few more who observe the Sabbath. We held meetings on Sabbath in Brother Judson's neighborhood, and on First Day with the friends in Bear Valley. Arrangements

were made for monthly meetings at the latter place, and Sister Striplin, who teaches school, opens a Sunday school for the children. Brother Judson meets with the small company at San Diego once a month.

"On Monday Brother Judson took us through the country to Brother Brown's in Santa Ana. This was a two days' ride. As it was not consistent to hold a public meeting with these scattered friends, we therefore visited them at their homes. Quite a number embraced the truth and signed the covenant here about a year ago. But many have moved away, and their regular meetings have been broken up. Arrangements were made, however, for weekly meetings and a Sabbath school.

"On Thursday Brother Brown took us to Elder Wood's in Los Angeles. Here we met with the few who had lately embraced the truth under Brother Wood's labors, and some who had kept the Sabbath for many years. We also met Sister Williams from Arizona, who had embraced the Sabbath from reading, this being the first religious meeting of Seventh-day Adventists she had ever attended. We became deeply interested in many of these scattered Sabbathkeepers, and never more fully realized the utility of our missionary work. The judgment alone will reveal the good accomplished by sending our reading matter, and especially the *Signs of the Times*, into those portions of the world where the truth has never been preached. The seed of truth once sown in honest hearts will bring forth fruit, some thirty, some sixty, and some an hundredfold; and each additional recruit to the Lord's army becomes a worker to enlighten others. Thus it can readily be seen that to properly prosecute the missionary work where the publications are sent requires a correspondence to further instruct those who become interested, and in no way can this feature of the work



be done more successfully than by a well-organized vigilant missionary society. We secured pledges for between two and three hundred dollars for the Tract and Missionary Society, besides influencing some of the brethren to adopt the tithing system."<sup>15</sup>

That same year Elder William Healey held evangelistic services in the city of Los Angeles and organized the first Seventh-day Adventist church south of the Tehachapi Pass. They built a little chapel on Third Street, but later moved to the Carr Street church, which had been erected at a cost of \$6,000.

In the eighties the work of the new church progressed rapidly. The tide of population which began sweeping in to Southern California at the close of the Civil War due to the demoralization resulting from the war and reconstruction, the lure of adventure and cheap land, combined with the launching of a tremendous publicity program, reached flood proportions with the building of the transcontinental railroad to the southern section in 1885. The completion of the Atchison, Topeka and Santa Fe into Los Angeles two years later was the signal for unrestrained speculation and marked the beginning of a rate war almost unparalleled in the history of transportation. Fares from the Middle West to California were cut by different roads until for a brief period tickets from Kansas City to Los Angeles sold for a dollar. Visitors and potential homeseekers by the thousands poured daily into Los Angeles, resulting in the most spectacular real-estate boom the state has ever known. Many of these visitors became the easy victims of unscrupulous men—"land sharks" who had learned the tricks of their trade exploiting one boom city after another as they preceded the great wave of immigration moving westward from the Mississippi.

Otherwise intelligent buyers stood in great lines to purchase, unseen, lots on desert, mountain, and sand hill, and, in some instances, in towns laid out in the imagination only. Many found later to their dismay their prospective homesites washed by the restless tides of the Pacific Ocean; or discovered their citrus groves but desert lands, the trees cactus on which oranges were hung.

The Southern California real-estate boom reached its brief crescendo in 1887, ending abruptly in the fall of that year. The exodus was eastward; people left Los Angeles at the rate of a thousand a month. That winter the nonappearance of the Eastern tourists, who had for three years filled the hotels to overflowing, was a matter of profound astonishment to the Southern Californians. The latter had made great preparation for the entertainment of their guests by constructing a number of wooden hotels in inaccessible places all over the region.<sup>16</sup> But the "debauch" was over, and the country lay exhausted and confused; "come hither" villas, hotels, and business houses stood stark in the midst of undeveloped tracts. However, in spite of apparent disaster, a new era had been born. Within a decade the population of the state had doubled, for the most part by thrifty, substantial, self-reliant stock.

When we look in again upon the activities of the struggling new Seventh-day Adventist Church after a ten-year period we find its membership also greatly increased.

In the year 1889 Merritt G. Kellogg had severed his connections with the St. Helena Sanitarium and, with his family, his sister Julia, and her daughter's family, moved to El Monte. At that time the business section of the town consisted of two stores, a hotel, two butcher shops, and two saloons. El Monte was the first American settlement established in Southern California. It had been founded by a

group of farmers and stockmen, Protestant Democrats from Texas, so true to the Texas tradition that they were continually called upon by the citizens of Los Angeles when the lawless elements got beyond control.

Here the Kelloggs found two members of their church, and with these they held Sabbath services. They also contacted a group of sixteen of kindred faith in Pomona, twenty miles away, who in 1886 had attended tent meetings conducted by a blind Seventh-day Adventist minister, E. A. Briggs, though no formal church organization was effected until 1892.

Kellogg had purchased a tract of farm land and planted it to corn; but before it was ready to harvest, word came that a doctor was needed on the missionary ship "Pitcairn," which was about to sail on its second voyage, to which call he responded. After his departure, Mrs. Kellogg, an invalid, who had gone to be with her son in San Diego, died, and Kellogg remained in the South Pacific, laboring on Tonga and later in Australia. In his declining years he returned to California and made his home in Healdsburg until his death.<sup>17</sup>

William Healey held tent meetings in San Diego in 1887; a company was organized, and they built a fine church on Eighteenth and G Streets. It was during boom times, and everyone had money; but there were only women members for a period of about ten years. During those years the women ran the church and even did the preaching, for they did not see a preacher for a number of years after Elder Healey's departure. In the late nineties treatment rooms were established by a graduate nurse of Battle Creek Sanitarium, and E. G. Fulton, with M. A. Hollister, started a vegetarian restaurant in the fast-growing city.<sup>18</sup>

In the fall of 1896 Jennie Ireland and Minnie Summers,

both graduate nurses from the Battle Creek Sanitarium, came to Los Angeles to do self-supporting medical missionary work.<sup>19</sup> When Dr. Sanderson of the St. Helena Sanitarium heard of their arrival from Michigan, he went down to enlist their aid in establishing a sanitarium branch in the city. A building was rented between Broadway and Hill on Third Street; a vegetarian restaurant was opened on the ground floor, with treatment rooms above in charge of Dr. Moran. The Los Angeles church group then numbered about one hundred at the Carr Street church, and there was a group meeting on the east side who later formed into the Lincoln Park church.



## Paradise Valley, Loma Linda, and Glendale Sanitariums

“WHILE Battle Creek Sanitarium flourished during the eighties and nineties, denominational representatives, many of them graduates of the institution, were girdling the globe with their gospel of healthful living.” Within six years after the opening of the American Medical Missionary College, the directory of the Seventh-day Adventist Church in 1901 lists 286 medical missionaries, of whom 111 were qualified as physicians. Besides the institution in Battle Creek, Michigan, there were sanitariums in the states of Nebraska, Colorado, Massachusetts, Oregon, Iowa, Ohio, and Washington, as well as the one in California at St. Helena.

The missionary ship “Pitcairn” on its different voyages had carried trained physicians to other islands in the South Pacific aside from Tonga—Dr. J. E. Caldwell to Rarotonga and Dr. F. E. Braucht to the Fiji Islands. Early in 1894 Dr. Lillis Wood had accompanied a group of missionaries to Guadalajara, Mexico, and the following year a sum of \$12,000 had been voted by the Seventh-day Adventist Mission Board for the construction and equipment of a sanitarium in that city.

A number of physicians practicing under the direction of the Medical Missionary and Benevolent Association were leading out in institutional work in Northern and Central Europe. A strong medical work had been started in Skodsborg and in Frederikshavn, Denmark; in Oslo, Norway; in

Friedensau, Germany; in Basel, Switzerland. Sanitariums were opened near Sydney, Australia; Christchurch, New Zealand; Calcutta, India. Treatment rooms were opened in Cape Town, and soon afterward in a well-equipped building in Claremont, South Africa.

Several of the main sanitariums conducted branches; and there were treatment rooms in many of the leading cities of the United States and in such foreign cities as Cairo in Egypt, and Jaffa and Jerusalem in Palestine.

Under the direction of the International Medical Missionary and Benevolent Association were conducted both a large orphanage known as the Haskell Memorial Home and the James White Memorial Home for the Aged.<sup>1</sup>

"The way had been prepared for the establishment of medical and educational institutions by Mrs. E. G. White and other denominational pathfinders who traveled extensively." In 1900 Mrs. White returned from a prolonged stay in Australia, where she had aided with her counsel in building the Seventh-day Adventist college in Cooranbong as an institution that would be a model to others. She then made her home at "Elmshaven," St. Helena, and the following few years were devoted to extensive writing, her chief messages devoted to the urgency of establishing a strong medical missionary work in Southern California. She was under deep conviction that Divine Providence was preparing the way for the Seventh-day Adventist Church to obtain possession, at little cost, of properties away from the cities with buildings that could be utilized for this work; and her messages urged that there should be not one large sanitarium, as in Battle Creek, but smaller plants in many places.<sup>2</sup>

With the completion of the railroads to Southern California there had come an influx of Eastern invalids, for the earliest sailors, soldiers, and adventurers had recognized the

health-giving qualities of the even temperatures, the unfailing sunshine, and the soft sea breezes. So among the advertising features of the tremendous publicity campaign given to this section was added the testimony of those early comers, far away from any medical service, that, "Here the sick recover."

There were those who saw the possibilities of sanitariums for the reception of these invalids. One was Dr. Anna Longshore Potts, graduate physician and world-wide missionary lecturer, who, in the early eighties chose a site about six miles out of San Diego on a rise of ground overlooking Paradise Valley and the Pacific Ocean. Large sums of money were spent in erecting a fine sanitarium building and laying out the spacious ground with ornamental shrubbery, rare shade trees, citrus groves, vineyards, and gardens. In 1888, when the sanitarium was ready to receive patients, the flood of visitors to Southern California had ceased, and due to lack of funds to properly finance the venture the property lay idle and unoccupied for nearly fifteen years.

With the turn of the century the small medical beginnings of the Seventh-day Adventist Church in San Diego had become more secure with the establishment of well-equipped treatment rooms under the direction of Dr. T. S. Whitelock and Dr. Sophie Johnson. This group of workers became interested in the Potts Sanitarium property and persuaded Dr. J. H. Kellogg to come out to look it over with a view to its purchase and operation as a branch of the Battle Creek Sanitarium. Dr. Kellogg was interested and, when he left San Diego by train, expected to return; but as they neared Chicago a telegram was handed to him with the word that Battle Creek Sanitarium was in flames, and he reached there in time to see only the smoking ruins. For some time he was entirely occupied with its rebuilding.

In the fall of 1902 Mrs. White had attended a camp meeting in Los Angeles and was much cheered when she then had opportunity to visit the first of these properties which she had been so impressed could be secured by the church organization in Southern California. This was a large resort building in the San Fernando Valley which was purchased for \$10,000—less than one fourth its original cost. This was used by the conference as a boarding academy for Southern California students until 1920, when, due to unfavorable conditions for expansion, the school was relocated at La Sierra, Arlington. There, with the aid of the Riverside Chamber of Commerce and other philanthropies, a tract of four hundred acres was secured. The rapid growth of this school in buildings, equipment, and enrollment, until in 1941 it became an accredited college, is a story which belongs to a later volume.

Following the visit to San Fernando, Mrs. White and her associates went to San Diego and saw the Potts Sanitarium. The property was then offered for \$12,000, though the building alone had cost \$25,000. There had been an unprecedented drought, and the valley which had been such a paradise was fast becoming a desert. Not only had there been a scarcity of rainfall, but Sweetwater Dam, which for several years had held sufficient water for irrigation in the valley, had been sacrificed due to litigation over the flooded lands. Property owners were hopeless, for without water the land was worthless.

Mrs. White felt that the property should be purchased, though the Southern California Conference was not convinced they should invest in land which would be of no practical value without water. The drought continued, and finally in 1904 the place was offered for \$4,000. Mrs. White, believing she was led by Divine Providence, bor-



rowed \$2,000 from the bank and, with \$2,000 given by Mrs. Josephine Gotzian, who had aided in establishing the St. Helena Sanitarium, made the payment that closed the bargain. Elder and Mrs. J. F. Ballenger and W. C. White joined in raising further funds to finance the proposition. E. R. Palmer and his wife, who had spent the winter in Arizona for their health, took over the management and the outfitting of the building for use. Their first concern was to secure water, and providing a pumping plant and digging the well required an outlay of \$1,500. Dr. T. S. Whitelock, the first medical superintendent of the sanitarium, relates the experience of the one who supervised the digging of the well:

"With what anxiety we surveyed the ground and discussed the possibilities can scarce be imagined by those who were not present. Finally we chose a place and began digging down through the dry earth, where the dust flew more than twenty feet below the surface; but He who could give a river of water from a rock in the desert could also give it in Paradise Valley. At about eighty feet we came, directly in the center of the well, upon a splendid stream of as beautiful water as can be found in San Diego County. Seemingly the last step in the dark had been taken."

While the well was being dug, Ballenger and W. C. White were soliciting aid from the churches in San Pasqual and Escondido. On their return, water had been found; and one evening before they left, a four-horse team drawing a large, heavy wagon drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, and canned fruit, and also, in the same wagon, two beautiful Jersey cows.<sup>3</sup>

Before the sanitarium was ready for patients a lady came unannounced and insisted upon staying. Other patients

arrived before the sanitarium was ready, and the workers were kept so busy that the formal opening was postponed indefinitely. Within a year the long, severe drought terminated, a continental railroad had its terminus in San Diego, and properties quickly rose in value. But the first few years at the sanitarium were difficult ones. One of the pioneers recalls those early days:

"Paradise Valley Sanitarium was started in sacrifice and carried on in the same spirit, for we had few workers and much less money. Paydays were infrequent, and the salaries very small. The manager, when paid, received \$7 per week. But as the climate was mild, cardboard served very well in repairing our shoes. Earnest seasons of prayer were held daily for guidance, and these were answered in a very definite way, for our great interest was in our patients, and it was always held before us as workers that every patient that entered our door was sent by the Lord and nothing must be left undone for his comfort.

"On the front grounds there was a beautiful fountain, and the pond lilies were much admired by the patients; but at night the frogs disturbed them, so the doctor, manager, matron, and all hands would turn out to catch those cheerful little creatures.

"We might work in the operating room or the ladies' bath part of the day, and toward night paint the front porch, or wash the Turkish towels from the bathrooms. We had two stationary tubs and two washboards in the basement. That was our entire laundry equipment in those early days. The only store was in a small adjoining room and was open one hour in the morning."<sup>4</sup>

Six years after its opening the institution was taken over by the Southern California Conference of Seventh-day Adventists. The stockholders, who had from the first consid-

ered that they were but holding the property in trust, gladly turned over the institution, without profit to themselves, to be operated by the local conference.

No sooner was the Paradise Valley Sanitarium secured than Mrs. White began urging the establishment of a sanitarium near Los Angeles. With an indebtedness of nearly \$40,000 then resting upon the Southern California Conference, a constituency of only about 1,100 members, and a recent launching of a no-debt policy by the General Conference, it did not seem logical to plunge into new enterprises that would call for the expenditure of additional thousands of dollars.<sup>5</sup>

When Mrs. White had returned from Australia, John A. Burden, a minister with "more than ordinary business acumen," was manager of the St. Helena Sanitarium. Mrs. White discussed with him her conviction that Southern California should become the center of an extensive medical program; and in 1904, after spending two years in Australia, Mr. Burden was persuaded to make a canvass of that section for suitable sanitarium locations. He found some thirty deserted tourist and health resort buildings—mute evidences of that feverish land speculation of less than two decades before. One, then known as the Glendale Hotel, had formerly been used by the Episcopal Church as a school for girls, St. Hilda's Hall.<sup>6</sup> The property consisted of a commodious three-story building with five acres of land, representing an investment of about \$50,000. It was offered to them for \$26,000.

When the Southern California Conference hesitated to make the purchase, Mrs. White went ahead with negotiations. On learning the purpose for which the property would be used, Mr. Brand, the owner, willingly donated all but \$12,000; and two or three church members, whom Mrs.

White had interested in the enterprise, contributed \$1,000 each to bind the bargain. Shortly after, the conference voted to purchase the property, and in a few months it was furnished and ready for occupancy.<sup>7</sup>

In the early twenties this plant was sold, the present site was chosen, and the Glendale Sanitarium and Hospital, one of the finest sanitariums of its kind in the United States, was erected by the denomination at a cost of a million and a quarter dollars.

With the securing of these two sanitarium properties, Mrs. White was still not free of the conviction that there was still another property that should be obtained. She felt divinely instructed that there was an occupied building somewhere outside the city where a sanitarium should be established, and her vision was so vivid that she awakened at night with definite outlines of the place before her. In February of 1905 she voiced her conviction that a sanitarium should be located in the vicinity of Redlands, some sixty miles east of Los Angeles in the San Bernardino Valley, one of the earliest sections settled by American immigrants.<sup>8</sup>

In 1810 Mission Politana, between Urbita Springs and Colton, had been established by soldiers from the San Gabriel Mission as between-missions station on El Camino Real (The King's Highway) to the Colorado River. Within two years it was destroyed by the desert Indians. A decade elapsed before the building of Mission San Bernardino; but another ten years had not passed before it suffered the same tragic fate. Though rebuilt again near Redlands, it was finally abandoned by the San Gabriel priests in 1834 when the mission Indians revolted and plundered the establishment.<sup>9</sup>

In 1851 the grant was purchased by the Mormons with



the object of making it an outpost of Brigham Young's remarkable empire in the valley of the Salt Lake, that the people gathering in Utah from the Sandwich Islands and even from Europe, might have an outfitting post. A company was organized to go to California to form the nucleus of a settlement, gather about them the saints, and select locations on the line of a route that was designed to link the proposed California city to the Mormon capital in Utah.

The original intention was to have twenty in this company, with Amasa M. Lyman and Charles C. Rich in charge. The number, however, reached more than five hundred, and Brigham's heart failed him as he saw them at the starting. "I was sick at the sight of so many of the saints running to California, chiefly after the gods of this world, and I was unable to address them."

A train of one hundred fifty wagons brought the original Mormon colonists to San Bernardino, and with characteristic foresight and energy they set about developing farms and laying out a city. Though under constant threat from the warring desert Indians, which compelled them to erect a stockade for safety, within six years they built two adobe schoolrooms, a "Council House," several substantial store buildings, a flour mill, three sawmills, irrigation ditches, and good roads. They had brought a large share of the purchased 36,000 acres under cultivation, had set out orchards and vineyards, and had acquired improved homes. A stage line and post route was established between San Bernardino and Los Angeles, and a pony line to Salt Lake made regular trips.

In 1857 the continued disputes and difficulties between Brigham Young's State of Deseret and the United States authorities culminated. A body of United States troops was dispatched to Utah; and, believing that war was imminent,

Young called all the faithful to return to Salt Lake City. Some of the San Bernardino colonists refused to obey, as they did not all agree with Young's policies; but most of them felt obliged to comply, and sold their property at a ruinous sacrifice. Instances are related where an improved farm was exchanged for a camping outfit with which to make the long return journey. In one case a good four-room house, well located and furnished, was sold for \$40, with a buggy, a cloak, and a sack of sugar thrown in for good measure.

But the Mormons had paved the way for numerous colonies, and had demonstrated that small farms and agriculture were not only possible, but profitable, in this land which had hitherto been given over almost entirely to grazing.

With the advent of the railroads in 1885, San Bernardino emerged within a few years from a somewhat crude and sleepy stage stop into a railroad center with street lights, pavements, sewers, water system, streetcars, fine business houses and hotels, which was typical of other settlements in the valley.<sup>10</sup>

A group of enterprising land promoters chose a site a few miles from San Bernardino on a hilltop overlooking the valley and a segment of the Southern Pacific tracks. This "boom" town they named Mound City; and to attract tourists they spent some \$40,000 building a "much-adorned and cupolaed" wooden hostelry known as the Loma Linda Hotel. After real-estate values collapsed, the attempts to operate it proved futile, and it was sold in 1895 to a group of Los Angeles physicians and businessmen for \$15,000. They changed the name of the town to Loma Linda, increased their investment to \$150,000, the Southern Pacific built a neat little station opposite the hotel and landscaped

the grounds around it; and with a Dr. Williams, who had gathered ideas and inspiration from a visit to Battle Creek, in charge the hotel was opened as a health resort for chronic and convalescent patients. But this venture also failed. The health hotel was then placed in charge of a caretaker who played host to occasional guests.<sup>11</sup>

Late in March of 1904 John Burden discovered Loma Linda. For the furnished hotel building, an amusement building, five cottages, a farmhouse, farm implements, horses, carriages, and cows on a seventy-six-acre tract he was quoted a price of one hundred ten thousand dollars. There were eighteen acres in bearing orchard and fifteen in alfalfa. The remainder was artistically laid out in lawns, drives, and walks. An ample supply of water from an artesian well was piped all over the premises.

A year later the stockholders were so embarrassed financially that they ordered the property sold for \$40,000. Through her contacts with Mr. Burden, Mrs. White became deeply interested in its purchase in spite of the opinion of the conference committee members that the incurring of further indebtedness must come to an end. On the eve of her departure in May of 1905 for Washington, D. C., where she was to attend a General Conference session, Mrs. White requested John Burden to keep her informed as to the developments in the sale of this property.

Within a few days he sent an urgent message stating that they must act at once, for the company was anxious to sell and others wanted it. Mrs. White replied: "Go ahead. . . . I am well satisfied the place is one we ought to have. It is cheap at \$40,000. We will not leave you, but will stand back of you, and help you to raise the means."<sup>12</sup>

Believing profoundly in the counsels of his adviser, John Burden borrowed \$1,000 on his personal note with which

to obtain an option on the property until Mrs. White and the representatives of the Southern California Conference returned from Washington.

On June 12, 1905, when Mrs. White drove onto the grounds from Redlands, there was quite a large company gathered to look over the property and to consider what should be done. As she was taken through the buildings and over the grounds she said repeatedly she recognized this as the place she had seen in vision four years before, where not only would a sanitarium be established, but medical workers would be trained; and in the ensuing meetings which were held she consistently urged its purchase. To those who hesitated, it seemed preposterous that they should assume another tremendous debt, the terms of which required that \$20,000 be paid at the end of the first year and the balance in three years.

In a council, with delegates from twenty-two churches in attendance, the current of opinion was going in an unfavorable direction when Elder G. A. Irwin, then vice-president of the General Conference, voiced his conviction that it would be "to the glory of God" if this step were taken. The tide turned. A recent convert to the Seventh-day Adventist faith, the daughter of General Otis, manager of the *Los Angeles Times*, arose, expressed her confidence that a divine hand was leading in this move, and pledged that if she could secure its release from an enterprise in which it was invested, she would gladly give the sum of \$10,000 to aid in securing the Loma Linda property. Though she was not successful in her efforts to obtain the money, yet her expression of faith led others to pledge their financial and moral support to the undertaking, and hastened the decision to make the purchase.

We retrace our steps to recount the perplexity which



came to John Burden as he awaited the verdict. As already stated, he had borrowed \$1,000 on his personal note. How he secured this money is best told in his own words:

"Where was the thousand dollars? The only assurance we had was the statement that it would come from unexpected sources. In our perplexity we visited Elder R. S. Owen at San Fernando to inquire if he knew of anyone who had money to loan.

"At first, after listening to the letters and telegrams concerning the Loma Linda proposition, he said: 'It seems as though we should secure the property, but without the money what can you do?' After more careful thought he remembered a gentleman who had asked him if the (Southern California) Conference was needing any money.

"This gave us new courage, so we tried to find the gentleman in San Fernando, but were disappointed to learn that he now lived several miles down the coast, on a ranch. We hurried off to Los Angeles, then took an electric car that ran within a mile and a half of his property.

"We found a little cabin that met the description, but no one was at home. On calling at a house about a quarter of a mile distant, we found his sister-in-law, who thought that he was somewhere on the ranch. We searched diligently, but failed to find him, and as it was growing dark, and nearly time for the car, we hurried back. For some reason, which we now can see to have been providential, we failed to signal the car when it came in sight, and it sped by leaving us standing in the dark at the crossing.

"While waiting for the next car, which was due in two hours, the impression came very vividly, 'Return to the cabin.' This we did, and found the cabin lighted up. We rapped at the door, and were invited in, where we found the man with his wife and child, eating supper.

"The telegram from Mrs. White, with the letters that followed, were read to him. Suddenly he exclaimed: 'Praise the Lord. I have been praying for months for the Lord to send me a buyer for my place, that I might get out of the city, and devote my means to advance His cause. A few days ago a man came and purchased my place, and the money is now lying in the bank. The devil has been tempting me to invest it again in land, but I am sure the Lord wants it to secure this property.'

"Without hesitation he turned over to us \$2,400. It was such a surprise it fairly took our breath. We finally recovered our poise and said: 'We have no receipt, brother.' He said that was all right, as the Lord was in this thing. Bidding him Good night, we caught the next car home.

"This experience, simple though it was, strengthened our faith that God was in the move, and ever afterward held us steady as perplexities arose which calculated to cause us to doubt that the Lord was leading."<sup>18</sup>

The terms offered to John Burden were the payment of \$5,000 down, and a like amount in August, September, and December. The balance of \$20,000 would fall due in three years. With this first donation, one thousand dollars had been turned over to hold the contract and there was \$1,400 toward the balance of the first month's payment. The remaining \$3,600 came due during the period of uncertainty as to what attitude the Southern California Conference would assume toward the purchase of the property. This made some who might have helped reluctant to do so. We quote again from John Burden:

"We first asked Sister Belle Baker, now sleeping, how she felt regarding the securing of Loma Linda.

"'I do not see why anyone should hesitate,' she replied. 'It seems plain to me that we should have it.'

“We then asked, ‘Are you willing to risk a thousand dollars in it?’

“‘Yes,’ she replied.

“‘You may lose it,’ she was reminded.

“‘Well,’ she said, ‘I will risk it.’ And she loaned a thousand dollars toward the payment.

“We then conferred with Elder R. S. Owen, who had made the suggestion as to where we might find the first thousand dollars to secure the option. He was unable to make any recommendation as to who might help, but he said, ‘While I don’t have the money, yet here is my home, you may put a mortgage on it for a thousand dollars to secure the money.’

“It was not necessary to put a mortgage on the property, as his word was good for the amount. And so on the very day it was due, we were enabled to meet the balance of the first payment on the property.”

When the time came for the second payment, though the decision had been reached by the churches to purchase the property, yet no money was in sight, and those who carried the financial responsibility were in deep perplexity. Some urged that it would be better to lose the \$5,000 already paid than to go ahead.

“At last the day arrived,” continues John Burden, “and the forenoon found the members of the Conference Committee in session in Los Angeles in deep perplexity.

“It was natural that some who had from the first felt it unwise to accept the great responsibility should feel that these circumstances justified their misgivings. In the face of the humiliating necessity, as it seemed, of losing the property, it was easy and natural to blame and censure those who had pressed the matter through against what appeared to be sound reason and judgment. . . . Soon after this the postman

was heard coming up the stairs. He opened the door and delivered the mail. Among the letters was one bearing the postmark, 'Atlantic City, New Jersey.'

"The letter was opened, and it was found to contain a draft for \$5,000, just the amount needed for the payment.

"Needless to say, the feelings of those who had been critical were quickly changed. Eyes filled with tears, and one who had been especially critical was the first to break the silence. With trembling voice, he said, 'It seems that the Lord is in this matter.' . . .

"We had previously received a letter from Mrs. White . . . in which she had said, . . . 'I am writing to different ones, asking them to help us at this time.' . . . Among those to whom Mrs. White had written asking for money was this sister at Atlantic City.

"Soon we were at the bank window to pay in the \$5,000. As the receipt was taken from the counter, a voice seemed to say to us, 'See how nearly you missed that payment. How are you going to meet the next one, within a month?' In heart we answered, 'It will surely come, even though we do not know the source.' "

A few days before the next payment was due a gentleman from Oregon, having learned of the new sanitarium, wrote asking if money were needed. On being informed of the circumstances, he immediately sent a check for \$4,500; and the balance was met in small contributions in time to make the payment. The next installment was met through contributions made at the camp meetings and discounted \$100 for early payment.

Though the remaining \$20,000 was not due for three years, the former owners, anxious to close the transaction, offered a \$1,000 discount if the remainder could be paid at once. Says John Burden:



"Our faith led us to venture a promise that we would have the \$20,000 by a certain time notwithstanding the struggle we had in getting the first \$20,000.

"While we were studying how it would be possible to secure another \$20,000, a lady came to the sanitarium, although we were not yet ready to receive patients. This was inconvenient, but we tried to make her comfortable. As she was out on the grounds the next day we noticed that she seemed to look lonesome, so thought to cheer her up. As we remarked about the beauties of the place, she said, 'I was just thinking how happy I would be to live in a place like this. I am all alone. My husband is dead. It seems I am so lonesome I almost wish I were dead.'

"We suggested that she might make her home there. She asked how much it would cost. On stating the amount she said, 'Why, I have that much in cash.' We went to the office and wrote out a life annuity. Though the amount was only a portion of the \$20,000, it came so unexpectedly that it gave us courage to believe that the balance would come in due time.

"A few days later, while in Los Angeles, we were talking with a former lady patient who had spent the winter at the Glendale Sanitarium, but who was staying in Los Angeles and taking treatments at the treatment rooms in that city. When we mentioned to her the offer of a discount of \$1,000 if we could pay the balance immediately, she said, 'I have \$15,000 I could loan you for two or three years, if you need it.'

"Thus within less than six months the entire \$40,000 had been provided for by friends of the enterprise."<sup>18</sup>

When in November, 1905, the institution was ready to receive patients, there were thirty-five workers, including Dr. G. K. Abbott, Dr. Julia White, John A. Burden as busi-

ness manager, and others, to handle the various departments of the institution. Dr. White brought with her three well-trained nurses from Battle Creek, Michigan; and that fall she organized the Loma Linda School of Nursing. Its first class of seven graduated in 1907. Hearing of the remarkable experience connected with the securing of Loma Linda, many helpers came from other states, one even from Australia, though no particular financial inducements had been offered them. Shortly after the sanitarium opened, the income from the patients failed to meet the expenses, and these workers volunteered their services for room and board until in a short time the patronage increased. By Christmas-time there were thirty-five patients. At the end of the first year the balance sheet showed a gain of \$1,100.

## Establishing a Medical College

AT THE close of its 1909-10 session the "unique existence" of the American Medical Missionary College in Battle Creek terminated. The first American medical school to emphasize the training of physicians for Christian service had closed its doors, due, perhaps, to a lack of strong support financially and otherwise, and failure of the college to acquire control of or to secure funds necessary to build a teaching hospital for its Chicago division. During its latter years it had become less sectarian, making contacts with and enrolling students who were recommended by various evangelical mission boards. The same was true of the Battle Creek Sanitarium. Though that institution was completely destroyed by fire in 1902, from the "ashes arose a new and more beautiful temple of the healing art." Later, when the denomination adopted a policy of establishing colleges, sanitariums, and publishing houses as the property of the church, "the trustees and constituents of Battle Creek Sanitarium chose to continue the institution under its charter as a quasi-public institution, maintaining the same spirit but without denominational organic ties."<sup>1</sup>

During its short life the American Medical Missionary College had graduated 194 doctors of medicine; it was admitted into the membership of the Association of American Medical Colleges; and at one time was one of six American medical schools whose graduates were received for examination at Edinburgh, London, and Dublin universities on presentation of their diplomas without having

degrees or certificates from other medical organizations. Fortunately, its work was not allowed to lapse when it closed. Arrangements were made for the transfer of its alumni and undergraduates to the Medical Department of the University of Illinois; and a group of its graduates and leading faculty members eventually united in carrying its idealism, the training of Christian physicians, into the College of Medical Evangelists.

The organization of the school of nursing at the Loma Linda Sanitarium had been effected within a month of its opening in 1905. But the messages continued to come from Mrs. White urging broader plans for educational work at this center—that they include also the training of physicians. The following April, at the formal dedication of the sanitarium, definite arrangements were made for the inauguration of the Loma Linda College of Evangelists, with Professor Warren E. Howell as president. Mrs. White's counsel emphasized the necessity of launching out by faith though the future destiny of the school might not at that time be fully understood.

Ten o'clock of September 20, 1906, was the appointed hour for the opening of the College of Evangelists. A portion of the faculty met, conducted morning devotions, and declared the school open; but no lesson assignments were made, for there were no students present.

The design of the school as it opened, to qualify workers "with all the ability of physicians to labor not as physicians but as medical missionary evangelists," led many prospective students to fear it might mean the loss of a year or more of time and eventually they would have to transfer to some other school for the completion of their courses. However, by October 4, 1906, the remainder of the faculty and thirty-five students had assembled and schoolwork began.



With the aid of Elder and Mrs. S. N. Haskell and, later, Dr. Lillis Wood Starr, an experienced house-to-house medical missionary worker and able lecturer, the work of medical evangelism was conducted in neighboring cities and towns. Groups were organized for the study of healthful living, rational treatment, diet, and hygienic dress, which opened the way for public lectures before schools and public conventions. These efforts were particularly welcomed by the members of the Woman's Christian Temperance Union.<sup>2</sup>

But the question remained before the trustees: Should they seek recognition under the laws that governed the regular schools of medicine, or should they be content to work as "medical evangelists" with no special degree that would entitle them to practice under the laws of the state?

The second year of the school opened with Dr. G. K. Abbott as president. Professor Howell had accepted a mission appointment in Greece. A few weeks later a group of conference officials, ministers, and physicians gathered at Loma Linda and gave particular study to the ultimate destiny of the school. It was generally recognized that its maintenance was beyond the resources of the local Southern California Conference, and it was recommended that the Pacific Union Conference and the General Conference assist in bearing the expense. Yet the vital question of whether they should seek to offer a bona fide medical course was not answered. The difficulties attendant in such a step seemed to some insurmountable.

Further weeks of investigation revealed that even with the contributed aid of practicing physicians in near-by cities, the providing of laboratories and other facilities would call for an immediate outlay of \$40,000 or \$50,000. Though Mrs. White had made the direct statement: "Physicians are to receive their education here," yet she counseled against

incurring a large load of indebtedness which they could not meet. She was particularly concerned with the high principles that should actuate the work of the evolving school and its eventual graduate physicians. In her subsequent voluminous writings on the subject there appeared such statements as these: "The medical school at Loma Linda is to be of the highest order." "In the work of the school, maintain simplicity. No argument is so powerful as is success founded upon simplicity." Stressing the objective of establishing the school to man the mission fields at home and abroad with recruits with a medical missionary training, she wrote:

"Should we follow the world's methods of medical practice, exacting the large fees that worldly physicians demand for their services, we should work away from Christ's plan for our ministry to the sick."

While groping their way, the faculty at the College of Evangelists had encouraged those who wished to take the medical course to hope that the instruction they were receiving would count toward their graduation, either at the institution or in other medical colleges. They were now offering a three-year course, and from time to time had added sufficient equipment to make the work equal to that given in the regular medical schools. This they hoped might be accepted as equivalent to the first two years, if it were finally decided to give no further studies at Loma Linda.

In September, 1909, John A. Burden visited St. Helena, California, and in a letter to Mrs. White set forth the details of the situation. This letter was placed in her writing room where she would find it when she arose in the morning. The following day in an interview which was stenographically reported, she was emphatic in her statements that those who wished to complete the medical course should find an

opportunity to obtain it in its entirety in a denominational "school of our own."<sup>8</sup>

The definite counsel from Mrs. White hastened the decision of the committee to seek a charter whereby the medical course would be recognized by state boards. This did not materialize by the fall of 1908, so the only remaining members of the class, five freshmen, entered as freshmen for a second term. These were rewarded by the following year. December 9, 1909, a charter, secured under the laws of the State of California, authorized the college to grant degrees in the liberal arts and sciences, dentistry, and medicine. The five students were then admitted as sophomores, with the addition of two others. And a class of eight had enrolled as freshman.

The faculty that year numbered sixteen. The following six were doctors of medicine: George Knapp Abbott, J. R. Leadworth, A. W. Truman, Julia A. White, Cora M. Abbott, and Ora Barber. These covered the preclinical fields and most of the clinical subjects. Other instructors were Roderick S. Owen, Bible; Luther Warren, field evangelist; John A. Bruden, spirit of prophecy; George McCready Price, history, physical sciences. Bertha M. Orchard, Elizabeth Taylor, William T. McMillan, J. J. Weir, Charlotte Hoffman, and Hans S. Anderson were instructors in their respective fields of nursing, hydrotherapy and massage, laboratory technique, electricity, and hygienic cookery.

In the fall of 1910 a large group of General Conference, union conference, and local conference representatives gathered at Loma Linda, and a reorganization was effected which combined the sanitarium and college into one corporate body—the College of Medical Evangelists. It was voted to maintain the school by tuition and donations, any annual deficit to be shared equally by the General Confer-

ence and the various union conferences. Arrangements were also made for raising \$25,000 for the building of a hospital. About this time Dr. Wells Allen Ruble was elected president and Dr. Abbott became dean.

Early in the development of Loma Linda some had suggested the sale of a portion of the seventy-six acres of the estate to meet the mounting obligations. Mrs. White wrote emphatically: "Not one foot of that land is to be sold to raise money. We will hire money at the bank rather than that this shall be done." And it was largely due to her foresight of the future needs of the growing institution and her insistence, that within a few years, with an additional expenditure of about \$50,000 for adjoining tracts of land, the original property was increased to 225 acres.<sup>4</sup>

Important additions were made to the faculty: Drs. Alfred Q. Shryock, Edward H. Risley, William A. George, C. A. Burrows; and in 1913-14, Newton G. Evans, an outstanding scientist, who succeeded to the presidency that year, George Thomason, Wilburn Smith, Daniel Delos Comstock, Howard F. Rand, Pliny F. Haskell, Abbie Winegar-Simpson, Ethel Leonard, Belle Wood-Comstock, Leroy J. Otis, William W. Worster, Elmer C. Bond, and Roy M. Clarke.<sup>5</sup>

Progress during those early years was made with difficulty. The facilities which were open to them at the county hospital in San Bernardino proved inadequate for student clinical training, and they were forced to seek a location in the city of Los Angeles. One of the faculty described their first effort:

"We rented an old mercantile building on First Street at the west end of the viaduct near the Santa Fe depot. With the cleaning up and the placing of many partitions, it was prepared for the reception of dispensary patients.



Here under the difficulties of noise, dirt, and confusion were made the beginnings of our Los Angeles work."<sup>6</sup> Another wrote: "It was our physiotherapy treatment rooms, our classrooms, our all in all in the matter of a physical plant. There was only one full-time teacher, Dr. August Larson, who labored faithfully and well in almost every capacity to do everything that was humanly possible for the benefit of the students." Dr. William W. Worster was the first teacher to instruct medical students in the First Street dispensary. Among other physicians who taught was Dr. George Thomason, who began attending surgery clinics and lecturing once a week while he was still superintendent of the St. Helena Sanitarium. In this same year the school began using the wards and clinics of the Los Angeles County General Hospital for clinical teaching.

Despite these efforts and the investment of many thousands of dollars, by 1915 the college had but a C rating, which would close the doors in many states to its graduates. The future status of the school became an issue with the General Conference at its fall council held in Loma Linda in 1915. Arthur G. Daniells, a strong proponent of the expansion and maintenance of a fully accredited four-year medical school, was then president of this assembly. It was acknowledged by all delegates that in order to go ahead with any hope of success a hospital must be erected in the city of Los Angeles to give the students further clinical experience. This called for an initial expenditure of approximately \$60,000.

During an evening session of the council it was being rather convincingly argued by some that the maintenance of even a fifty-bed hospital, the minimum requirement, would create an operating deficiency of some \$50,000 a year, which the denomination could ill afford.

Ellen G. White, who had envisioned with such clarity the scope and idealism of the enterprise and exercised a compelling influence in many a former crisis, had been laid to rest a few months before. The opposition to expansion was gaining strength, when a gentle tap was heard at the door. Four women were requesting a few minutes' audience: Mrs. Josephine Gotzian; Mrs. S. N. Haskell; her sister, Mrs. Emma Gray; and Dr. Florence Keller. With earnestness they requested that the work of the school continue; that a hospital be erected in Los Angeles as a teaching unit for the Clinical Division, dedicated to the memory of Ellen G. White; and that the task of raising the money for this hospital be committed to the women of the denomination. Then thanking the council for the courtesy of the audience, they quietly withdrew. A new courage was born.<sup>7</sup> The necessary steps were taken to authorize the establishment of the new unit,<sup>8</sup> and under the leadership of Mrs. S. N. Haskell, Mrs. G. A. Irwin, and others the women of the church launched upon the campaign. By December 1, 1916, there were sufficient funds in sight to begin the erection of the first buildings of "The Ellen G. White Memorial Hospital."

Drs. Florence and Martin Keller, Dr. Lillian Magan, Martha E. Borg, and others contributed much to the early success of the plant. But in apportioning credit to human agencies a lion's share justly goes to Dr. Percy T. Magan, an experienced educator, who in 1916 became dean of the Los Angeles division and, later, president of the college. At the outset of the venture he dedicated to it his outstanding talents as a leader, diplomat, strategist, and organizer.

The site chosen for the hospital was on Boyle Heights. Half of the Boyle Avenue block on which the hospital now stands was purchased by the board and the other half se-

cured privately in order that it might be available when needed.

Boyle Heights was named after Andrew Boyle, who came to California in 1851. Six years later he purchased this area and was the first American to move to the east side of the Los Angeles River. For the unirrigated hill land with its few scattered adobes and not a tree or vine in sight, the nucleus of Boyle Heights, he paid twenty-five cents an acre at public auction. During the long, dry season, not even sheep could be pastured on this mesa land. But the "Old Mission Vineyard" which lay between the river and Boyle Heights bluff cost him \$3,000 an acre, for in those days Mission grapes sold for fifteen and twenty-five cents a pound in San Francisco.

With bricks manufactured on his own place, Mr. Boyle built the first brick house on the east side of the river, fronting Boyle Avenue, and set out pepper trees to beautify the grounds. These were irrigated with water carried up the hill by the Indian and Mexican boys from the *zanja* which ran at the border of the vineyard. Boyle Heights was laid out into a subdivision in 1876 by his son, who, to assure its success, built a horsecar line across the river. It started at the junction of Main and Spring Streets, ran north on Main to Arcadia, turned east on Los Angeles Street to Aliso, thence across the river.<sup>9</sup>

In time other mansions were erected on the avenue; and, passing by their spacious grounds on a summer evening, one heard the soft, aristocratic Castilian accent, saw the delicate flowing lace mantillas of the Spanish señoras and señoritas, and the señors' gilded attire. During a period this section was one of social importance, harboring some of the colorful city's elite.

When the present site of the Ellen G. White Memorial

Hospital was viewed as a possible location for the new dispensary, Boyle Heights district had become another melting pot of nationalities. Dr. Colwell, then secretary of the American Medical Association, came at that time to check for rating the plant of the medical school. Dr. Magan showed him the proposed dispensary site, remarking: "Some-day we shall have a great medical institution here." What they saw were several decrepit animals grazing on a block covered with thistles and cockleburrs.

The next year the College of Medical Evangelists was given a B rating, and later reached the highest standard, grade A. In 1934 a resurvey of every medical school in the United States was made with a view to making a large reduction in their number. While colleges better known and more wealthy were placed on probation or advised to close their doors, the College of Medical Evangelists was allowed to continue its work and was again awarded its accreditation as a grade A school. The religious feature of the work, rather than being a handicap as some feared, made a favorable impression upon the members of the survey commission who investigated the equipment and the work being given at the college.

The White Memorial Hospital had opened in January of 1918 with twenty-three patients on the first day, and the staff were happy and thankful for so many. Today an average of 175,000 patients annually receive medical aid through the large clinic connected with the hospital.

But due to the inadequacies of the present facilities, the increasing undesirability of the location, and the extreme difficulty and expense which would be incurred in making the necessary expansion at the present location, as this book goes to press a semirural location of one hundred acres has been purchased within three miles of the Los Angeles



County General Hospital, and a new plant is being started.

At the present time the educational functions of the college consist of two schools of nursing, one affiliated with the Loma Linda Sanitarium and the other with the White Memorial Hospital, a School of Dietetics, a School of Physical Therapy Technology, a School of Clinical Laboratory Technology, and a School of Medicine. The faculty has grown from sixteen to more than three hundred.

Including the graduates from Loma Linda School of Nursing between 1905 and 1909, the latter the year in which the College of Medical Evangelists was officially born, the college has graduated a total of 3,447 doctors, nurses, dietitians, and technicians, approximately 2,000 of which received the degree of Doctor of Medicine.

More than two hundred of these graduates have gone as medical missionaries to almost every country of the world, and their ministry among the unfortunate peoples of these lands has brought their work to the attention of rulers and government officials. The work of these graduate physicians and nurses in the leper colonies of Africa and their outstanding success in the removal of cataracts from the eyes of hundreds of the natives, have gained recognition from the British government. The emperor of Ethiopia built two large modern hospitals and gave them to the denomination because of the work of another in his country. Several powerful zamindars of India have made similar contributions in order to retain these doctors in their midst. Prominent Chinese officials contributed largely toward the establishment of two Seventh-day Adventist hospitals in Shanghai and one in Manchuria. Others were established in other provinces in China, in Manila, in Korea. These fell into the hands of the Japanese in their conquest of East Asia. Another graduate of medicine carried on medical work for years on the

borders of Tibet, ministering at times to sick lamas at various lamaseries in that forbidden, hermit nation.

During the war nearly one thousand medical alumni and many additional nurses, dietitians, and technicians found their assignments in either the Army or the Navy in various countries of the world. Some gave their lives in service for their country. Many of these men and women, particularly those among the medical alumni, having seen the needs in these foreign countries, have indicated their desire to return in order to give assistance to those people who greatly need it.<sup>10</sup>

The College of Medical Evangelists, fundamentally an ideal, built on a spiritual foundation, has as its only legitimate product its alumni. The height of this idealism is symbolized in the words inscribed on a satin shroud sent by the governor of Kalgan on the far-away borders of Mongolia to cover the casket of one of CME's graduates of medicine whose untimely death at his chosen post brought sorrow to that region: "She chi chiu jen (He died for the salvation of men)."

Within the space of five eventful decades after the arrival of John Loughborough in California the foundations of a great religious movement had been well laid by its rugged pioneers. The following years witnessed a phenomenal growth and the dedicating of many churches, schools, and new enterprises which this volume does not cover. As it is completed, the membership of the Seventh-day Adventist Church in California numbers more than 30,000, with 185 organized churches. But history substantiates the fact that the ultimate of the church is not in its numbers. Only as its individual members follow in the footsteps of the Man of Galilee who "went about doing good" can it refute the arguments of the cynic, the infidel, the agnostic: "Religion is a

form of escapism from deep thinking;" "It is but a cloak of piety one wears to gain material advantages;" "The religious battle is but the false front of the economic battle;" or "Protestantism is only parvenu capitalism too rapacious to divide with another master, the church."

Given the world of today, "war-torn, debt-ridden, in social ferment, economic revolution, governmental storm, a world whose races have all been thrown together in new ways, whose religions have been mixed up as never before, whose classes are in fierce strife with one another; a world coveting wealth and hating poverty; a world with new international intimacies, ambitions, and hatreds, with its youth destroyed by war and disease, with millions of young men's graves in which lie buried those who would have been the men of tomorrow; a world trying to get peace by the use of the forces that made war"—given a world like this, what is the role of the church?

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually: . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:10-12.

# Notes

## CHAPTER I—INTRODUCTION

### CALIFORNIA

<sup>1</sup> In 1937 there was much excitement over Professor Herbert Bolton's story of the discovery of "Drake's Plate of Brass," provisionally identified as the one posted when Drake took possession of Nova Albion. Not all experts have agreed on its authenticity.

Cleland, Robert Glass. *From Wilderness to Empire*, a History of California, 1542-1900, Alfred A. Knopf, 1944, pages 22, 23.

Caughey, John Walton. *California*, Prentice-Hall, Inc., New York, 1940, pages 67, 68.

<sup>2</sup> Bolton, Herbert Eugene. *Crespi, Missionary Explorer, 1769-1774*, University of California Press, Berkeley, 1927. The diaries of Fray Juan Crespi, with special Introduction and editorial notes.

<sup>3</sup> ——. *Paloú's New California*, 4 vols., University of California Press, Berkeley, 1926. Bolton, Herbert Eugene (ed.). Historical Memoirs of New California by Fray Francisco Paloú, O. F. M. Translated into English from manuscript in the archives of Mexico.

<sup>4</sup> Reid, Hugo. *The Indians of Los Angeles County*, privately printed by Arthur M. Ellis, Los Angeles, 1926. Los Angeles Public Library.

This reprint was made from the scrapbook collection of clippings from the Los Angeles *Star* in the Bancroft Library at the University of California.

Hugo Reid, a Scotch merchant, one of the most interesting and picturesque characters the pueblo was to see, came to Los Angeles in the early part of 1834. He married a fine-appearing Indian girl from the San Gabriel Mission, built her a home better than the average, and furnished it handsomely, for he was a man of taste, education, and wealth. He brought the first private library to Southern California.

Through contact with his wife's people, Reid learned more of the lore of the Indians of Southern California than had any other man, and he put his knowledge to good use by writing a series of twenty-two letters to the Los Angeles *Star*, the pioneer newspaper of the pueblo, giving the folklore and characteristics of the Indians of Los Angeles County. The first twelve of these letters have been reprinted several times in county histories and elsewhere, but due to the fact that the last ten dealt with the mistreatment of the Indians by the mission padres, they had been rigidly suppressed until for the first and only time a complete set of these letters was privately printed in book form in 1926.

Hugo Reid died in 1852, the year that he wrote these letters. (Layne,



## 222     *Pioneering the Message in the Golden West*

Gregg J. *Annals of Los Angeles*, California Historical Society, San Francisco, 1935.)

<sup>5</sup> Engelhardt, Fr. Zephyrin, O. S. F. *The Franciscans in California*, Holy Childhood Indian School, Harbor Springs, Michigan, 1897.

<sup>6</sup> Bancroft, Hubert Howe. *California Pastoral, 1769-1848*, The History Company, publishers, San Francisco, 1888, pages 177, 178.

<sup>7</sup> Hittell, Theodore H. *History of California*, 4 vols., Pacific Press Publishing House, San Francisco, 1885, 2:519.

<sup>8</sup> Colton, Rev. Walter, USN. *Three Years in California*, A. S. Barnes and Burr, New York, 1860, page 440. Colton was a Navy chaplain, and he served as alcalde at Monterey.

<sup>9</sup> Guinn, J. M. *A History of California*, 3 vols., Historic Record Company, Los Angeles, 1915, 1:97. "Report of Land Titles in California," by William Carey Jones.

<sup>10</sup> Chapman, Charles Edward, *A History of California: the Spanish Period*, The Macmillan Company, New York, 1921.

<sup>11</sup> Bancroft. *Op. cit.*, page 222.

<sup>12</sup> Ingersoll, L. A. *Ingersoll's Century Annals of San Bernardino County, 1769-1904*, Los Angeles, 1904. "A Brief History of the State of California," by J. M. Guinn, pages 10, 11.

<sup>13</sup> Hittell. *Op. cit.*, pages 207, 208. *Taken from Osio MS.*

<sup>14</sup> Guinn. *Op. cit.*

<sup>15</sup> Hafen and Rister. *Western America*, Prentice-Hall, Inc., New York, 1941, page 226.

<sup>16</sup> Bancroft, Hubert Howe. *Bancroft's Works*, vol. 20; *History of California*, 7 vols., The History Company, publishers, San Francisco, 1886, 3 (1825-1840): 156-162.

Hafen and Rister. *Op. cit.*

Hittell. *Op. cit.*, pages 101-104.

<sup>17</sup> Hittell. *Op. cit.*, pages 415-434.

Frémont, Brevet Captain J. C. *The Exploring Expedition*, Blair and Rivers, Washington, 1845.

<sup>18</sup> Soulé, Frank. *The Annals of San Francisco*, D. Appleton and Company, New York, San Francisco, etc., 1855. A complete history of San Francisco.

<sup>19</sup> Bancroft, Hubert Howe. *History of Oregon*, 1:54, 55, 64-66.

Bashford, J. W. *The Missions of Oregon*, pages 45-165.

<sup>20</sup> Bjork, D. K. *The Early History of the Methodist Church in California, 1846-1854*, pages 33-38, 42-47.

Hecox, A. A. *A Brief History of the Introduction of Methodism Into California*, page 1.

<sup>21</sup> Wicher, Edward A., D. D. *The Presbyterian Church in California, 1849-1927*, pages 38-41.

<sup>22</sup> Hunt, R. D. *California and Californians*, 2:145, 215.

### CHAPTER II THE KELLOGGS

Based on Merritt G. Kellogg's *Notes Concerning the Kelloggs*.

## CHAPTER III

## CROSSING WESTWARD

Taken from Merritt G. Kellogg's letters to his sisters, Mrs. Clara Butler and Mrs. Emma Kellogg, then residing in Battle Creek, Michigan.

## CHAPTER IV

## THE PROMISED LAND

Taken from the same letters referred to in the preceding chapter, and—

<sup>1</sup> Cornell, M. E. "The Cause in California," *Review and Herald*, July 25, 1871.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Dec. 21, 1905.

<sup>2</sup> *Review and Herald*, Feb. 2, 1864.

<sup>3</sup> *Ibid.*, Nov. 15, 1864.

<sup>4</sup> *Ibid.*, Dec. 11, 1866.

<sup>5</sup> *Ibid.*, May 28, 1867.

<sup>6</sup> *Ibid.*, March 29, 1860.

<sup>7</sup> *Ibid.*, Jan. 29, 1861.

<sup>8</sup> *Ibid.*, Dec. 24, 1861.

<sup>9</sup> *Ibid.*, May 3, 1864.

<sup>10</sup> *Ibid.*, July 19, 1864. William Nichols was converted in one of the first tent meetings held in the State of California by the Seventh-day Adventists.

<sup>11</sup> *Ibid.*, Dec. 3, 1867.

## CHAPTER V

## ACROSS THE ISTHMUS TO CALIFORNIA

<sup>1</sup> *Review and Herald*, April 28, May 26, 1868.

<sup>2</sup> Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Dec. 28, 1905.

<sup>3</sup> *Review and Herald*, 31:384 (June, 1868).

<sup>4</sup> Loughborough, J. N. "Sketches of the Past," *Pacific Union Recorder*, December issues of 1908.

<sup>5</sup> ———. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Jan. 4, 1906.

<sup>6</sup> *Review and Herald*, July 14, 1868. Letter written while on the Atlantic Ocean near Cuba, June 29, 1868.

<sup>7</sup> *Ibid.*, July 28, 1868. Letter written while crossing the Caribbean Sea, July 2, 1868.

<sup>8</sup> *Ibid.*, August 25, 1868. Letter written from San Francisco, July 19, 1868.

<sup>9</sup> Loughborough, J. N. *Rise and Progress of the Seventh-day Adventists*, page 276.

Bourdeau, D. T. *Review and Herald*, Aug. 11, 1868. Letter to Aldrich. Several San Francisco newspapers published accounts of the arrival of "The Golden City" and gave a list of the passengers, Loughborough and Bourdeau, with families, being listed. The San Francisco *Evening Bulletin* of June 24, 1868, gives the passenger list of the "Rising Star," sailing from New York. The same newspaper in its issue of July 29 lists those arriving on "The Golden City" the preceding day.

<sup>10</sup> *Review and Herald*, Aug. 11, 1868. Report from Loughborough and Bourdeau to Aldrich in Battle Creek.

<sup>11</sup> *Ibid.*, Aug. 18, 1868. Letter to James White from Bourdeau, San Francisco, July 29.

<sup>12</sup> Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Jan. 18, 25, 1906.

## CHAPTER VI

### THE FIRST TENT MEETINGS

This chapter is based on the following sources:

*Review and Herald*, Sept. 15, 1868. Report from Loughborough and Bourdeau.

Loughborough, J. N. *Rise and Progress of the Seventh-day Adventists*, pages 277, 278.

———. *Pacific Union Recorder*, January, 1905; January, February, 1906.

## CHAPTER VII

### INTO THE SONOMA VALLEY

*Review and Herald*, January, 1869. Report from J. N. Loughborough written at Windsor, California, Dec. 22, 1868.

*Ibid.*, Jan. 19, 1868; Feb. 2, 1869. Report from Windsor by Bourdeau and Loughborough, respectively.

Minutes of the first California state meeting, to be found in the California Conference Minutes, now at the Northern California Conference office in Oakland. Also in *Review and Herald*, May 4, 1869.

## CHAPTER VIII

### AT SANTA ROSA AND HEALDSBURG

This chapter is based on a series of reports by Loughborough and Bourdeau which appeared in the *Review and Herald*, Feb. 23, March 23, 30, April 30, 1869; *Pacific Union Recorder*, Jan. 4, 11, 1906.

## CHAPTER IX

## SMALLPOX AND CONVERTS

Loughborough, J. N. "Bloomfield," *Review and Herald*, Dec. 20, 1870.  
 Olsen, M. E. *Origin and Progress of Seventh-day Adventists*. Review and Herald Publishing Association, Takoma Park, Washington, D. C. pages 483-485.

Loughborough, J. N. *Review and Herald*, Feb. 7, 1870; March 23, May 9, 1870; Feb. 21, 1871.

*Review and Herald*, Feb. 28, 1871.

Records and Reports of California State Meeting, 1871.

The American Tract Society reported that "in the older states seventeen out of every hundred are regular attendants of religious meetings, while in California, only two out of every hundred ever attend meetings." J. N. Loughborough, *Review and Herald*, 37:164.

## CHAPTER X

## FROM SAN FRANCISCO INTO YOLO COUNTY

<sup>1</sup> Cornell, M. E. "The Cause in California," *Review and Herald*, July 25, 1871.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Aug. 16, 1906.

<sup>2</sup> Cornell, M. E. "San Francisco," *Review and Herald*, Dec. 17, 1871.

<sup>3</sup> Loughborough, J. N. *Review and Herald*, March 5, 1872.

Cornell, M. E. "Woodland Tent," *Review and Herald*, July 16, 1872.

Kellogg, M. G. "Woodland," *Review and Herald*, July 30, Sept. 7, 1872.

*Yolo Weekly Mail*, May 23, 30, 1872.

Cornell, M. E. "The Tent at Woodland," *Review and Herald*, June 18, 1872.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Sept. 20, 1906.

Owing to the interest in Woodland, Loughborough remained for ten days after the dedication to assist in the meeting. As a result of this continued work, thirty more were added to the church.

Loughborough, J. N. *Review and Herald*, April 8, June 3, 1873.

## CHAPTER XI

THE WHITES ARRIVE;  
HERE AND THERE IN CALIFORNIA

<sup>1</sup> White, Ellen G. Letters to her sons, Edson and William, written in San Francisco, Dec. 7, and in Bloomfield, Dec. 24, 1872.

<sup>2</sup> *Napa Register*, Napa City, California, Aug. 16, 1873.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Oct. 25, 1906.



<sup>3</sup> California Conference Records and Minutes, 1873.

Cornell, M. E. *Review and Herald*, June 10, 1873.

*Napa Register*, May 27, 1873.

J. N. Loughborough, writing at Napa on June 9, 1873, says: "It is just five years today since I left Battle Creek for California. . . . We came to this coast strangers to all. Now there are upwards of three hundred Sabbathkeepers, besides numerous outside friends who welcome us to their homes."—*Review and Herald*, June 24, 1873.

Cornell, M. E. "Napa, California," *Review and Herald*, July 15, 1873.

Loughborough, J. N. *Review and Herald*, Aug. 26, 1873.

Cornell, M. E. *Review and Herald*, Sept. 9, 1873. "Sabbath, August 17, was the first meeting at Napa without a preacher. They had 115 in attendance and they report a most cheering result."

<sup>4</sup> Bancroft, Hubert Howe. *Chronicles of the Builders of the Commonwealth*, 3:217, 218, 224-235, 237, 259, 288. In this volume Bancroft gives an extensive account of Church's life.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Oct. 25, 1906.

The San Francisco *Chronicle* of August 23, 1889, contains an interesting account of early irrigation in California, naming Moses Church as its founder.

<sup>5</sup> Canright, D. M. "Watsonville, California," *Review and Herald*, Jan. 27, 1874.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Nov. 1, Dec. 13, 1906.

## CHAPTER XII

### OAKLAND SOUTH TO SANTA CLARA VALLEY

<sup>1</sup> Cornell, M. E. "Oakland," *Signs of the Times*, June 11, 1874.

*Oakland Tribune*, March 12, 1914. An interview with J. N. Loughborough.

<sup>2</sup> Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Nov. 15, 1906.

<sup>3</sup> White, Ellen G. Letter of April 21, 1874.

<sup>4</sup> *Oakland Daily Transcript* and *Daily News*, months of April and May, 1874.

Canright, D. M. "Oakland, California," *Review and Herald*, July 7, 1874. The move of James White in commencing the regular weekly publishing of the *Signs of the Times* aided greatly in giving prominence to the work in the tent.

Loughborough, J. N. "Progress," *Signs of the Times*, July 9, 1874.

<sup>5</sup> Canright, D. M., and Cornell, M. E. "San Jose," *Review and Herald*, July 28, Aug. 4, 1874.

———. "San Jose and Santa Clara, Cal.," *Signs of the Times*, Aug. 13, 1874.

Canright, D. M. "Santa Clara, Cal.," *Review and Herald*, Oct. 13, 1874.

## CHAPTER XIII

## THE PACIFIC PRESS

<sup>1</sup> Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Nov. 22, 1906.

<sup>2</sup> *Signs of the Times*, July 23, 1874.

<sup>3</sup> White, James. Editorial, *Signs of the Times*, June 4, 1874.

<sup>4</sup> White, Arthur L. "Six Great Days in the Life of James White," *Review and Herald*, Dec. 14, 1944.

<sup>5</sup> Proceedings of the Thirteenth Annual Meeting of the General Conference of Seventh-day Adventists, Aug. 10-15, 1874.

Butler, George I. "California Camp Meeting," *Review and Herald*, Oct. 20, 1874.

<sup>6</sup> McKibbin, Alma E. "As I Remember," *Signs of the Times*, June 6, 1944.

<sup>7</sup> Butler, George I. "My Visit to California," *Signs of the Times*, Oct. 22, 1874.

<sup>8</sup> Loughborough, J. N. "Publishing Work on the Pacific Coast," *Review and Herald*, Oct. 21, 1873.

<sup>9</sup> "Pacific Press Honors Manager on Golden Jubilee," *San Jose Mercury Herald*, Feb. 14, 1929. During the half century that C. H. Jones was manager of the Pacific Press, it printed more than \$22,000,000 worth of literature.

## CHAPTER XIV

## AN EXPANDING WORK

<sup>1</sup> Butler, George I. "San Francisco," *Review and Herald*, Nov. 17, Dec. 8, 1874.

<sup>2</sup> White, James. "California," *Review and Herald*, Dec. 15, 1874.

———. "The Cause on the Pacific Coast," *Review and Herald*, April 22, 1875.

Loughborough, J. N. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Dec. 6, 1906.

White, Ellen G. "Notes of Travel—No. 3," *Review and Herald*, July 5, 1906.

<sup>3</sup> White, James. Editorial, *Signs of the Times*, Sept. 17, 1874.

<sup>4</sup> Loughborough, J. N. "Report From Vallejo," *Signs of the Times*, Sept. 17, 1874; Document file, White Library. In a letter from Loughborough to James White, dated December 23, 1874, an account of Grant's efforts to get him to debate is given. The refusal to debate and the ignoring of all Grant's slanderous attacks nettled Grant greatly and he finally left Vallejo in disgrace with his own people, for his church practically deserted him after his intemperate remarks.

<sup>5</sup> Proceedings of Third California Conference, Conference Minutes and Records, 1874; *Signs of the Times*, Oct. 22, 1874.

<sup>6</sup> Canright, D. M. "Watsonville, California," *Review and Herald*, Jan. 27, 1874; "Report From the West," June 17, 1875.

<sup>7</sup> Healey, William. "Mendocino County," *Review and Herald*, March 1, 1877.

<sup>8</sup> "Fairview," *Signs of the Times*, Aug. 10, 1876.

Loughborough, J. N. *Signs of the Times*, July 27, 1876.

———. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Dec. 27, 1906.

<sup>9</sup> Andrew Brorsen, a Dane, first heard the Adventist preaching in San Francisco when he was twenty-two years of age. He attended the Yountville camp meeting in the fall of 1873, where he was converted. He acted as tent master in San Francisco in 1873, then went to Battle Creek College for a year.

<sup>10</sup> In the fall of 1859 a family by the name of Maxson migrated to Walla Walla Valley. Mr. Maxson was a Seventh Day Baptist, and hoped that a minister of that faith might come to the valley and raise up a church.

After a time Mrs. Morehouse, a Seventh-day Adventist, became acquainted with the Maxson family and gave them the *Review and Herald* to read. Soon after this, J. F. Wood, Maxson's son-in-law, took his family and left for California, hoping, as he afterward expressed himself, to get away where he would hear no more about the seventh-day Sabbath." After traveling over a good portion of the state he settled down near Windsor, where Bourdeau and Loughborough were holding meetings. He attended these and finally accepted the doctrines taught. Shortly after this he returned to Walla Walla, where he gave a course of lectures which created quite an excitement among the people. The Maxson family was converted to the new belief, as were several other families. A church was organized called the First Seventh-day Adventist church of Walla Walla. Before long there was a group of thirty converts, and they sent a plea for ministerial aid.

One of the questions discussed at the Yountville camp meeting in 1873 was the call that had gone to the General Conference from Walla Walla, Washington Territory, for a minister to come to that country. The California Conference voted to pay the expenses of sending a minister there, provided he might stay two or three months in California en route. This offer was accepted by the General Conference, and I. D. Van Horn and his wife were chosen for this field.

In commenting on this, James White wrote: "The sum of \$1,700 was raised by donations to sustain the California Mission (in 1868) until it became self-sustaining. We now propose to become responsible for \$1,000 to sustain the Oregon and Washington Mission until it shall be self-sustaining. We shall furnish means as it shall be needed, and invite the friends of the cause everywhere to assist us in this enterprise."

The Van Horns reached Colorado in time to accompany Mr. and Mrs. White to California, and arrived in San Francisco December 28, 1873. From there they proceeded to Santa Rosa, where a council of church officers and ministers was being held. It was decided here that the Van Horns should visit most of the new churches and companies. In March, after three months of pleasant labor, they started for the north, taking

with them a large tent. This cost the California Conference, including their transportation to Walla Walla, \$550.

The Van Horns arrived in Walla Walla April 8, 1874, and were soon preaching in the large tent to audiences of three and four hundred. At Milton, Oregon, only a few miles from Walla Walla, William Nichols and Aaron Miller, with their families, had moved in from California, and before long a good church was organized at this place. After the Van Horns had spent four years in Eastern Washington, Oregon, Idaho, and in the Willamette Valley, they reported more than three hundred believers in that territory.

Maxson, S. "Washington Territory," *Review and Herald*, June 17, 1873.

Loughborough, J. N. *Review and Herald*, Dec. 16, 1873.

White, James. "The Cause on the Pacific Coast," *Pacific Union Recorder*, Nov. 8, 29, 1906. It will be recalled that Nichols and Miller were two of the first converts at Windsor, California, in 1868. Today there is a denominational college at Walla Walla.

<sup>11</sup> As told to the author by M. A. Hollister, son of George Hollister.

<sup>12</sup> Loughborough, J. N. "St. Clair, Nevada," *Signs of the Times*, Feb. 14, 1878.

———. "Present Truth on the Pacific Coast," *Pacific Union Recorder*, Jan. 24, 1907.

<sup>13</sup> ———. *Ibid.*, Jan. 31, Feb. 14, 21, 1907.

## CHAPTER XV

### MEDICAL EVANGELISM

<sup>1</sup> Robinson, Does Eugene. *The Story of Our Health Message*, Southern Publishing Association, Nashville, Tennessee, 1943.

*Gospel of Health*, October, 1899; *Medical Missionary*, December, 1899, Battle Creek, Michigan.

<sup>2</sup> Robinson, Victor. *The Story of Medicine*, New York, 1931.

<sup>3</sup> White, Ellen G. Letter 4, 1863.

<sup>4</sup> Robinson, Does Eugene. *Op. cit.*

<sup>5</sup> Wessels, J. H. "Historical Sketch of Early History of St. Helena Sanitarium," Document file 14b, White Library.

<sup>6</sup> Kellogg, M. G. Document file 14b, White Library.

<sup>7</sup> White, James. "St. Helena, California," *Signs of the Times*, Dec. 20, 1877.

<sup>8</sup> In 1891 a nurses' training course was offered, with an enrollment of five young ladies and one young man. It was originally planned to continue this course for six months, but the time was finally extended to a year. The first six months the students received board, room, and washing, but no pay. In the last six months they received, in addition, \$20 a



month, which was considered a good wage at the time. See *St. Helena Sanitarium Golden Jubilee, 1878-1928*, pages 19-32.

<sup>9</sup> Bancroft, Hubert Howe. *Chronicles of the Builders of the Commonwealth*, 3:217.

## CHAPTER XVI

## HEALDSBURG COLLEGE

<sup>1</sup> Loughborough, J. N. *Rise and Progress of the Seventh-day Adventists*, page 353.

<sup>2</sup> White, W. C. MS. "Beginnings of Healdsburg College," Document file 152, pp. 1, 2, White Library.

<sup>3</sup> "California Conference Proceedings," *Signs of the Times*, Nov. 3, 1881. Saunders, William. "School Meetings," *Signs of the Times*, Feb. 16, 1882.

<sup>4</sup> "A New Institution for Healdsburg," *Russian River Flag*, Feb. 2, 1882. "Early Days," editorial, *Ibid.*, March 9, 1882.

<sup>5</sup> *Russian River Flag*, Jan. 11, 1883. "The Sunday and Sabbath school census for the year of 1882 was as follows: Presbyterian, average attendance 60, on record books 65; M. E. Church, average attendance 40, on record books 50; Christian, average attendance 45, on record books 60; Seventh-day Adventists, average attendance 150, on record books 172. Baptists have no school; Catholics a small school."

"Our School Prospects," *Signs of the Times*, March 9, 1882.

*Russian River Flag*, April 6, 1882. See issue of June 14 and on through September.

Brownsberger, S. "Special Information About the School," *Signs of the Times*, March 23, 1882. Although the academy was not to be a boarding school, there was a boarding house near the school under the management of the principal. Those who wished to place their children under the principal's immediate care were to be charged \$2.25 a week for board and room.

"Healdsburg Academy Opening," *Signs of the Times*, April 20, 1882. Of this number 4 were from Oakland, 3 from San Francisco, 1 from Forestville, 2 from Santa Rosa, 1 from Galt, 1 from Auburn. The remainder were from Healdsburg and vicinity. See *Russian River Flag*, April 13, 1882.

*California Yearbook of Seventh-day Adventists*, 1884, page 21; Cady, M. E. "Seventh-day Adventist Schools on the Pacific Coast," page 29.

"Dedication in Healdsburg," *Signs of the Times*, Aug. 9, 1883. The *Russian River Flag* of August 6, 1883, gave an interesting account of the services.

*Russian River Flag*, July 27, Aug. 3, 1882. The enrollment at the University of California for 1881-82 numbered 487 students. Aside from this university there were six Protestant and four Roman Catholic colleges in California, according to the *United States Bureau of Education Report for 1882*.

"Healdsburg College," *Russian River Flag*, July 20, 1882.

<sup>4</sup> "Healdsburg School," *Signs of the Times*, July 13, 1882.

<sup>6</sup> *Healdsburg College Calendar*, 1884, pages 10, 11.

<sup>7</sup> "A Pioneer Reminiscences," *The Campus Chronicle* (Pacific Union College), Golden Jubilee number, 7:1.

<sup>8</sup> Osborne, J. S. "Educational Superintendent's Report for 1902-4," California Conference Minutes and Records, 1902-4.

## CHAPTER XVII

### PACIFIC UNION COLLEGE

<sup>1</sup> Weniger, C. E. "What Are the Alumni Doing?" adapted from *Pacific Union Recorder*, Aug 16, 1933.

*Annual Report of the Northwest Association of Secondary and Higher Schools*, 1932. Although Pacific Union College had been offering junior and senior college courses, full senior rating was not received until April 6, 1932. On that date it was admitted to the Northwest Association of Secondary and Higher Schools, giving it full senior standing with the colleges and universities recognizing this association.

<sup>2</sup> Cady, M. E. *Seventh-day Adventist Schools on the Pacific Coast*, pages 35-39.

"Pacific Union College Notes," pages 109, 110, *Conrad Report*, 1915.

E. D. Sharp was the first principal at Lodi. Later the name of this school was changed to Lodi Normal Institute, and when its normal training work was transferred to Pacific Union College some years later, it took the name of Lodi Academy and continues thus today.

<sup>3</sup> Haskell, S. N. "The New California School," *Review and Herald*, Oct. 21, 1909.

Wilcox, M. C. *Signs of the Times*, Sept. 22, 1909.

C. Walter Irwin had been a teacher at Union College, Nebraska, president of Graysville Academy, Tennessee, and president of the Australian Missionary College, before coming to Angwin. He remained as president from 1909 to 1921, when he left to become secretary of the General Conference educational work at Washington, D. C.

Corliss, J. O. *Pacific Union Recorder*, March 10, 1910.

<sup>4</sup> Reminiscences of the author's wife, Dorothy O'Neil-McCumber. The ruins only remain of their first home, to which she refers, Rancho de la Jota, the former summer residence of the editor of *Sunset* magazine of San Francisco. This house was destroyed by fire a few years after the opening of Pacific Union College.

## CHAPTER XVIII

### SOUTHERN CALIFORNIA

<sup>1</sup> Lummis, Charles F. "The Making of Los Angeles," *Out West* magazine, vol. 30, p. 299 (April, 1909).

<sup>2</sup> Manly, William Lewis. *Death Valley in '49*, Pacific Tree and Vine Co., San Jose, California, 1894.

One of the greatest tragedies of the gold rush happened to the so-called Death Valley party of '49 or "Jayhawkers." A large emigrant train, consisting of more than one hundred wagons and nearly five hundred cattle and horses, left Spanish Fork, fifty miles south of Salt Lake, over the familiar Spanish Trail, guided by the able Mormon mountaineer, Captain Jefferson Hunt. Not far from the present town of Enterprise, Utah, all but a few elected to leave Hunt's party and try a supposed cutoff leading through the desert more directly to Walker Pass and the southern mines. The cutoff proved to be "a mere figment of the imagination." According to Manly, who was one of the party, they wandered for days, and finally found themselves in a valley "of dreadful sands and shadows, . . . exhausting phantoms, . . . salt columns, bitter lakes, and wild, dreary, sunken desolation." A brief but interesting account of this tragedy is found in the current volume of Robert Glass Cleland's *From Wilderness to Empire*, pages 249-254.

<sup>3</sup> Caughey, John Walton. *California*, Prentice-Hall, Inc., New York, 1940, page 216.

<sup>4</sup> Cleland. *Op. cit.*, pages 286, 296.

<sup>5</sup> Smythe, William E. *History of San Diego 1542-1908*, 2 vols., The History Company, San Diego, 1908, 1:47, 96, 200, 238.

<sup>6</sup> Bell, Horace. *Reminiscences of a Ranger, or Early Times in Southern California*, Yarnell, Caystile & Mathes, Los Angeles, 1881.

<sup>7</sup> "Brief History of First M. E. Church." In *Manual and Yearbook*, First Methodist Episcopal Church, Los Angeles, for the year 1910-1911, Curran Printing Co., Los Angeles, 1911, page 1.

<sup>8</sup> *Out West. Op. cit.*, page 310.

<sup>9</sup> Barrows, H. D. "Reminiscences of Los Angeles in the Fifties and Sixties." In *Historical Society of Southern California*, 1893, 3:1:55-62.

<sup>10</sup> Willard, Charles Dwight. *The Herald's History of Los Angeles City*, Kingley-Barnes & Heuner Company, 1901, Los Angeles, page 279.

<sup>11</sup> "History of St. Paul's Church and Parish," Los Angeles, 1896. Manuscript on file in that church. Not published.

<sup>12</sup> *Los Angeles Star*, July 4, 1868.

Haass, Adalia. "Protestant Christianity in Los Angeles Before 1870." Unpublished manuscript in Los Angeles Library, 1927.

<sup>13</sup> Roberts, Elizabeth Judson. Letters to author regarding her father's life.

<sup>14</sup> *Signs of the Times*, Sept. 18, 1879.

<sup>15</sup> *Ibid.*, Sept. 16, 1880.

<sup>16</sup> Willard. *Op. cit.*, page 334.

<sup>17</sup> As told to the author by Julia Kellogg's son-in-law, Mr. Burdick.

<sup>18</sup> Letter from Mrs. William Healey, San Diego, California, to author, April 9, 1946, and the story as told the author by Mrs. M. A. Hollister, whose mother, Mrs. McIntire, was one of William Healey's first converts in San Diego and became an active member of the original church there.

<sup>19</sup> Jennie Ireland was a little girl when Rice and Brorsen held tent meetings at Pacheco. Her mother, a widow, accepted the Seventh-day Ad-

ventist teachings and later moved the family to Healdsburg the first year Healdsburg College opened. Here the children attended school. Before entering the nurses' course at Battle Creek Sanitarium, Jennie Ireland worked a few years in the Pacific Press. (As told to the author by Jennie Ireland.)

## CHAPTER XIX

PARADISE VALLEY, LOMA LINDA, AND  
GLENDALE SANITARIUMS

<sup>1</sup> Robinson, Dores Eugene. *The Story of Our Health Message*, Southern Publishing Association, Nashville, Tennessee, 1943, pages 243, 244.

<sup>2</sup> White, Ellen G. Letters 138, 153 (1902); *Testimonies for the Church*, 7:96-98, Pacific Press Publishing Association, Mountain View, California, 1904.

<sup>3</sup> Manuscript history of the establishment of the sanitarium. On file in the vault at the Paradise Valley Sanitarium, National City, California.

<sup>4</sup> Story as told by Mrs. Rice, one of the earliest workers, who in March of 1946 was still residing near the sanitarium.

<sup>5</sup> White, Ellen G. MS. letters, April 26, 27, 1904.

<sup>6</sup> Sherer, John C. "Glendale and Vicinity," *Glendale Evening News*, March 24, 1924.

<sup>7</sup> Burden, John A. "Glendale Sanitarium," *Pacific Union Recorder*, Oct. 20, 1904.

<sup>8</sup> White, Ellen G. MS. 152 (1901); Letters 83, 89 (1905). See *Special Testimonies*, Series B, No. 3.

<sup>9</sup> Ingersoll, L. A. *Ingersoll's Century Annals of San Bernardino County, 1769-1904*, L. A. Ingersoll, Los Angeles, 1904.

<sup>10</sup> Ingersoll. *Op. cit.*

<sup>11</sup> Norwood, William Frederick. Historical section, *The March of CME*, published by the Student-Faculty Association of the College of Medical Evangelists, Los Angeles, 1941.

<sup>12</sup> White, Ellen G. Letter 155 (1905).

<sup>13</sup> "The Story of Loma Linda," unpublished manuscript in the vault of the Ellen G. White Publications, Takoma Park, Washington, D. C., Document file 8a.

## CHAPTER XX

## ESTABLISHING A MEDICAL COLLEGE

<sup>1</sup> Norwood, William Frederick. *The March of CME*, 1941, page 15.

<sup>2</sup> Robinson, Dores Eugene. *The Story of Our Health Message*.

<sup>3</sup> White, Ellen G. Letter 278 (1907); MS. 151 (1907); Letter 90 (1908); MS. 71 (1909).

<sup>4</sup> ———. *Special Testimonies*, Series B, No. 17a, p. 7.



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<sup>5</sup> Norwood. *Op. cit.*, pages 22-24.

<sup>6</sup> Abbott, Dr. George K. "Early Days at Loma Linda," *The Medical Evangelist*, Dec. 10, 1925.

<sup>7</sup> Magan, Dr. Percy T. "Where Faith Won Out;" Shryock, Dr. Alfred. "Early Struggles," *The Medical Evangelist*, special issue, 1923; Feb. 15, 1940.

<sup>8</sup> Minutes of the Constituency of the College of Medical Evangelists, Nov. 11, 1915.

<sup>9</sup> Workman, Boyle. *Boyle Workman's The City That Grew*, as told to Caroline Walker, The Southland Publishing Co., Los Angeles, 1935.

<sup>10</sup> Macpherson, W. E., M. D., president of the College of Medical Evangelists. Report given at the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C., *Review and Herald*, June 13, 1946.

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